THE VANITIE OF the eie.

First beganne for the Comfort of a Gentlewoman bereaved of her sight, and since vpon occasion inlarged & published for the Common good,

BY

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Eccles. 31. 13.

Nequius oculo quid creatum est?

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Cap. 1.

That the eie is a spectall instrument of wantonesse, gluttony, and confusion.

Though manie and singular be the commēdations of the nature and frame of the eie, & the vse of it in the ordinary course of life bee no lesse diverse then excellent aswel for profit as delight, yet the dangerous abuses which arise from it not rightlie guided, are so generall, and almost inseperable, that it maie iustly grow to a disputable question whither wee should more regard the benefit of nature in the one, or the hazard of grace and virtue in the other. For if wee consider the testimony of

ſcripture, and current of times, we ſhal meet with more examples of running into miſchiefe by the ſuggeſtion of this one ſenſe, and more praiers, and precepts bent againſt the abuſe of it, then any of the reſt ſeverally, or all of them iointly; the ſame beeing often taken (as wel in ſcripture, as in commõ ſpeech) for all the other fowre, as S. *Auguſtine* hath wittily obſerved in his 112. Epiſtle, for wee ſay not only ſee how it ſhines, but ſee how it ſounds, ſee how it taſtes, ſee how it feels, ſee how it ſmels; and the ſame godly father hath written an entire chapter of this ſubiect in his booke of confeſſions, which he intitles the allurement of the eies. His words are ſo ſweet, & ſo fit for the preſent purpoſe, that I cannot paſſe by them without ſetting downe a part of them, howbeit they can-

cannot but loose much of their grace in rendring. *Mine eie longs to looke vpon beautifull, and various shapes, fresh, & pleasant colours, but let not these possesse my minde, let God possesse it, who indeede made these things very good, but he only is my good, not these; & whiles I speak thereof, I am miserably intangled, but thou (O Lord) doest free mee mercifully.* Hence *David* having praied God to turne his hart to the keeping of his testimonies, immediatly addeth, *turne awaie mine eies (O Lord) from regarding vanitie*, as supposing this latter the readiest meanes, and best way for the attaining the former. But *Iob* steppeth yet one degree farther, from a praier to a vow. *I haue made a covenannt with mine eie, why thē should I looke on a maide?* And, which is more, from a vow to an imprecation. *If mine heart haue walked after*

L.10.c.34.

Psal.119. v.37.

Ca.31.v.1.

Ca.31.v.7.

mine eie, let me sow, and let an other eate, yea let my plants be rooted out. After these holy men of God came *Salomon*, behinde them indeed in time, but before them in wisdom, who, being led partle by a speciall illumination frō heaven, and partly by his owne great experience, laieth downe this position, as a rule vvithout exception, *Thine eies shall looke vpon strange women, and thine hart shall speake lewd things.* And in another place, *gaze not on a maid, least thou fall by that that is precious in her. Turne away thine eie frō a beautifull woman, and looke not thou vpon others beauty, for many haue perished by the beauty of vvomen, and through it loue is kindled as a fire.* Whervpō S. *Peter* marking out vnto vs the badges & cognizanses of false teachers, forgets not this one among the rest most notorious, *Having eies*

Prov. 23. vers. 33.

Eccl. 9. 5, 8

2. Pet. 2. 14.

full

full of adulterie, & that cānot cease to sinne, where wee see the very chaire, and throne of adulterie to be seated in the eie; howbeit it be in truth but the passage, & pipe to convaie it to the soule. The word in the originall is ful of an adultereſſe (a phrase of speechvsual in holy writ for the ful expressing of the superlatiue degree) which some interpret to be meant of the pupil of the eie, and the rather for that the latin, and greeke giue it the name of a young maide, & the Hebrew, and spanish tearme it the daughter of the eie. To proceed, our sauiour in the Gospel affirmeth that [h] *whosoeuer looketh after a womā to lust after her, hath committed adulterie with her alreadyin his hart,* where I doubt not but lusting even vpon heare say without looking, is no lesse iustifiable; yet it pleased our sauior

Ca. 2. v. 23

Mat. 5. 28.

to

to instance in looking, as well knowing himselfe, and withall intending to make vs knowe, that lusting for the most parte follows looking. Which the very heathens well vnderstãding in the dedication of the several parts of mans bodie to their severall Gods, & Godesses, as the eares to *Minerua*, the tongue to *Mercury*, the armes to *Neptune*, they leaue the eie to *Cupid* their God of lust, as being the fittest for his vse, the proverb holding alike in inordinate lust, as in ordinarie loue, out of sight, out of minde. For as the finger ever waits on griefe; so doth the eie on loue. Whence in the greeke the sãe word only by the chãge of a vowell signifieth both to ὁρᾶν, ὁρᾶν see, & to loue, & as they come nere in name, so (saith *Plutarch*) L. 5. symp. their cognation, and sympathy is in nature so marveilous, that they

they ſeeme not to vnderſtande the ſtrength, & force of it, who vvonder at the propertie of a chaulky brimſtone mentioned by *Plinie*, which ſnatcheth fire to it ſelfe, though removed frō it by a competent diſtance, the eies drawinge it to the ſoule (which is not ſo much where it liveth, as where it loveth) in a far larger diſtance, & by a nimbler kinde of working: vppon which conſideration, *Valerius Max.* fitly cals the eies *the ſpies which lie in ambuſh for the vndermining of other mens mariages*, & *Alexāder* vſing a differēt phraſe ſhot at the ſame marke, whē he named the *Perſian* maides, *the griefes of the eies*, & thervpon in my iudgment he iuſtly refuſed that *Darius* wife (whoſe beauty the *Macedonians* ſo much admired) ſhould be once brought in to his preſence, as fearing leaſt hee

Lib. 2. cap. 105.

Lib. 2. c. 2.

Plut. in vita Alex.

he that had manfully ſubdued ſo many nations, ſhoulde in the end himſelfe be ſhamfully conquered at the ſight of a womā; which was alſo the reaſon, as I ſuppoſe, that *Procopius* the Emperor wēt alwaies with his eies fixed on the ground. This ſenſe being therfore rightly tearmed by *Mercurius Treſmegiſtus* the tyrant, or butcher of reaſō, leading it captiue in triumph, & deliuering it ouer as a priſoner to the lower faculties, forcing it of a Queene, and miſtreſſe to become an homager, and baſe vaſſal, being then none otherwiſe harkened vnto, or obſerued, then a magiſtrate in a ſtate ſhakē, & torne with ciuil diſcords, to which purpoſe the fathers bring thoſe two paſſages of *Ieremy*, pertinēt enough in regard of the matter, but whether naturall from the text I doubt?

Rodog. li. 3. cap. 38.

(*Mine*

(*Mine eie hath deuoured my hart*) and in another place, *Death hath climed vppe by the windowes, for by the eies* (saith *Clemens Alexandrinus*) *loue first entreth the lists to challenge combate with reason, that being it which is first tainted before any other part of the body be corrupted: And therfore the comedians* (saith hee) *bring in on the stage the wanton Sardanapalus sitting in an iuory chaire, reaching out his hãd for his purple, & casting his eie in euery corner*, his conclusion is that it is a matter of lesse consequence to fall by the foote, then by the eie, since the one is only daungerous to the bodie; but the other to both body & soule. Let vs then for preventing this mischiefe, imbrace the graue aduise of S. *Gregory*; *Bridle thy soule* (saith hee) *for feare that vnadvisedly running, it fall not vpõ the sight of that which may stir it to lust*

Lam. 3. 51. Proph 9. v. 21. Lib. 5. ped. Cap. 11.

In cõmẽt. super. 31. Iobi.

luſt, leaſt afterwards beeing hood-winkt, it begin to couet that which it ſaw, & ſo in the perſuite of things viſible, it make ſhipwracke of inuiſible graces. How many haue wee ſeene, & heard of, who after the ſight of womē haue grown peeuiſh? & ſome ſtark mad, others haue raiſed armies, and razed whole Cities, and townes to make away their competitours, and at length haue laid violent hands on themſelues? Nay if we proceed yet one ſtep farther in ripping vp, & ſerching out the abuſe of the eie, wee ſhal eaſily diſcover it to be an immediat inſtrumēt, not only of wantōnes, but of gluttony, couetouſnes, theft, idolatry, ielouſie, pride, cōtēpt, curioſity, envy, witchcraft, & in a māner of the whole rebellion, & apoſtaſie, aſwell of the body, as the minde. Which aſſertion though it ſeeme large, and

[b] Pſal. 112. v. 10. Mat 2. 6y. 28. Eccleſ. 14. v. 8.

and by consequence bold; yet I finde the waie chalked out vnto it by *Gregory Nissene* in his exposition vpō the Lordes praier, in the article of *lead vs not into temptation*. For the first then of these particulars, *Salomon* giues an excellent precept, *Looke not thou* (saith he) *vpon the wine when it is red, and when it shewes his colour in the cup, in the ende therof it will bite like a serpent, and hurt like a cocatrice*, & in an other place, *stretch not out thine hand whersoeuer thine eie looketh, & thrust it not with it into the dish*, as giuing ther by to vnderstād, that intemperat powring down strong drink and inordinate deuouring delitious meats, ariseth oftner from the greedinesse and vncontent of the eie, then from any reall want, or desire of the appetite. For the second, the same *Salomō* in an other place maketh it as cleare

Pro. 23. 31

Eccl. 31. 13

Eccles.4. v.8 cleare as the former *There is one alone* (saith hee) *and there is not a second, which hath nether sonne nor brother, yet is there no ende of all his trauell, nor can his eie bee satisfied with riches*, noting the cheife cause of the restlesse discontent of the mind, and needlesse spending of the body to arise from the insatiablenesse of the eie. *The eare being neuer filled*

Eccles.1. v.8. *with hearing, nor the eie satisfied with seeing. For a couetous mans*

Eccles.13. v.9. *eie hath never enough of a portion, and his wicked mallice withereth his owne soule*, which the deuil wel vnderstanding in his last, and hotest assault vpō our sauior, tempted him by the

Mat.4.v.8. eie, in shewing him *all the kingdomes of the world, and the glory of them.* Which word no doubt is expressly added to signifie the cheife bayte, by which the tēpter had well hoped to haue caught

caught our Saviour.

Cap. 2.

How Idolatry hath a kinde of neceſſary dependance vpon the eie.

I had thought to haue paſſed ouer in ſilence the reſt of thoſe particular vices, which flow from the eie, without any farther opening of them, only contenting my ſelfe to haue pointed at thē, with ſome briefe references in the margin, but vpon farther ſearch, I founde ſome of them, and thoſe of the higher degree to depend vpon the ſight in a more neceſſary, & immediate manner, then at the firſt I conceiued: amonge the chiefeſt of which ranke is Idolatry, which as it had his originall from the eie, ſo is it ſtil nouriſhed by the ſame, the verie name

Steph in Thes. Zan. de Red. lib. 2. cap. 17.

name giving vs to vnderstande that primarily, and properly in the nature of the word, it is nothing else but the representatiō of somwhat, in a material shape, apprehēded by the eie, & adored by the minde; whence it is in my iudgement that amonge all these idolatrous nations, which worshipped false Gods, & went a whooring after their owne inventions, ascribing the honour due to the creatour, to some creature; the greatest part haue ever consented in vvorshipping the hoast of heaven, the sun, the moone, or the stars, which among all creatures the eie most admireth, and delighteth in, as the *Egiptians*, the *Assyriās*, the *Phœnicians*, the *Medes*, the *Massagetes*, the *Persians*, & in a worde, as *Macrobius* hath learnedly obserued, all the heathen; howebeit they differed much

Saturn. li. 10. cap. 21.

mnch about the names of their Gods, yet really, and indeede they consented in the worship of some of these, & me thinkes for this present purpose, tis worth the cõsidering that they which helde the sunne for their God, adored him not at noone day, walking then as a gyant in his ful strength, not to be gazed on; but either at rising or falling because then he appeares most glorious to the eie; & the greatest part at rising; because his glory after the darknes is most acceptable to the sight, it being therefore cõpared by the Psalmist, in rising, to a bridegroome comming forth of his chamber, who in passing by draws everie mãs eies after him. For this cause doeth God by his Prophet call the Idols of Egypt *the abomination of the eies*, twice within the compasse of 2. verses, and in the Esa. 20. 3.

V. 39. 15. of *Numbers*, *you shall not seeke after your owne hart, nor after your*
4. 15. *owne eies, after which you go a whoring*, but that of *Exodus* is in my iudgement yet much fitter for this present discourse. *Take therefore good heed vnto your selues, for you sawe no image in the day that the Lord spake vnto you in Horeb, out of the midst of the fire, that yee corrupt not your selues and make a graven image, or representation of figure, and least thou lift vp thine eies to heaven, and when thou seest the sunne, and the moone, and the starres, with all the hoast of heauen, shouldest be driven to worship them,* VVhich wordes in the weakest apprehension, at first view, cannot but inforce a verie powerfull, and actiue operation of the eie, in drawing the minde from the contemplation of the fayrest visible creatures, to the fowlest of all sins, if it finde not the grace

grace of God, and the ſenſe of true religion planted in it. I will conclude this point with that notable ſpeech of *Iob*; where among the reſt of his imprecations vpon himſelfe, he inſerteth *if I did behold the ſunne when it ſhined, or the moone vvalking in her brightneſſe, this had beene iniquitie to be condemned, for I had denied the God aboue*, which wordes the common ſtreame of interpreters vnderſtand to be meant of the daunger of falling into this ſpirituall fornication, & ſinning againſt the Creator, by too much doting vpon, and admiring the beauty of thoſe glorious creatures. 31. 26.

Cap. 3.

How pride is begotten, and vouriſhed by the eie.

The

THe next particular that offers it selfe vvorthy consideration is pride, which in nothing shewes it selfe more, then in the pompe, & magnificence of maskes, pageants, triumphes, monuments, theaters, amphitheaters: I speake not against their lawfull vse, but of their abuse: when they tie the eie in such māner vnto them, as they withdrawe the minde from the contemplation of that glorie, which neither *Prator*, nor *Consull* can exhibite (as S. *Cyprian* speakes) but he only from whō, and by whom we liue, & moue; The like may as iustly be said of giving of almes to bee seene of men, of al manner of excesse in building, in houshold stuffe, in apparell, as wel for matter, as fashion. Of which the Prophet *Esay* hath named some, taken vp by the women of his time. As the

Tom 3. cap. 1.

Cap. 3. 18.

the ornament of the slippers, the calls, the round tires, the bracelets, the bonnets, the tablets, the earings, the wimples, the crisping pinnes, the fine linnen, the launes, of all which surely the greatest part are devised rather for pleasing the eie, then for vse either in couering nakednesse, or in garding the body, against scorching heate, or pinchinge colde, Some notwithstanding there are, who insteed of purchasing the applause, and admiratiòn, they persue, incurre the censure which the Anemolian Embassadors found among the Vtopians, who as S^r *Th. Moore* sets it downe thinking to dazel the eies of the poore Vtopians, with the luster, and glistering of their chaines, & precious stons, the children playing in the streets, tooke them for greate boyes, which had not yet laide

Ca. de cõmer.

aside their brouches, & bables[s] the womē for the Ambassador[s] iesters, & the mē for their slaue[s] or seruāts; saluting those which were so indeed, instead of their masters, but misliking the chaines, & bracelets, as being to little, and to lose, which by that meanes might easily either bee broken, or cast of. But in this point, me thinks tis worthy speciall consideration, that nature hauing so framed the eie, as it can nether behold it selfe, nor the face, in which it is sett, yet haue men invented for the supplying of that vse looking-glasses, as the artificiall eies of pride; the eie being as it were a liuing looking-glasse, & the looking-glas againe a dead eie, by meanes wherof many *Narcissus* like become enamored of themselues, by to to much admiring their own beauty, or Pigmalion-like

fall

fall in loue with their own images, or on the other side, with *Io*, and *Actæon* in the fable, stand amazed at the vglines of their own shaps; & sometimes with the Camel, and *Bucephalus* (in stories) grow inraged at the sight of their own shadows. In which kinde, I remēber I haue heard, of a young Gentleman of this Vniuersity, who being newely recouered from the small pox, & by chance seeing the change of his face in a looking-glasse, for meere greise fell into a relapse, and within short time died. And sure I am perswaded, that the vse of it in the art of seeing, is not of such consequence as it can in any sort countervail the damage arising frō it, in the art of manners, nether are there by it so many staines and blemishes discouered in the face, as imprinted in the soule.

Cap. 4.

That often seeing is the meanes to draw both things, & persons into contempt.

The 5. considerable particular is contempt, whence it is that those thinges which wee most feare, and reuerence, are most remoued from our sight as God, & the deuil, heauen, & hel, amõg the Papists the relicks of their Saints, & in the *Egyptian* tẽples the God which they worship. For which cause also, (as I suppose) God himselfe cõsidering the weakenesse of man in this behalfe, in the leuiticall law cõmãded, that none should
Heb. 9. 7. enter into the holiest of al, saue only the high Preists alone, and that once in the yeare only. & vpon the same groũd, no doubt it

it is, that the great Turke, suffers not his subiects to looke him in the face, when they speake vnto him; and that those easterne princes the Duke of *Muscouia*, the great *Cham of Tartary*, and *Praster Iohn* (as *Boterus* & *Paulus venetus* report) present themselues to be seene of their subiects but once, or twice in the yeare at most; as well remembring that presence much weakneth report; and that 4. good mothers bringe forth foure bad daughters: virtue, envie, peace, idlenesse, truth hatred: and familiaritie contempt. To this effect also is that excellent discourse which *Comineus* hath in his secōd book, to proue that entervewes betweene great Princes for the most part proue more dangerous, thē profitable. The examples he bringes, hapened all in his own time, & some Cap. 8.

of them himſelfe had bin preſent at, as that betweene *Edward* the 4 King of *England*, & *Lewes* the 11. king of *France*, & of the reſt, had he beene credibly informed. Among which, the firſt and cheifeſt for our purpoſe, is that which was held betweene the forenamed *Lewes*, and *Henry* king of *Caſtile*, in the concluſion of which thoſe two confederate nations (ſaith hee) began to ſcoffe, and ieſt, each at others the king of *Caſtile* was deformed, and weake of behaviour, & the Frēch miſliked his apparrel againe the french kinge wore his apparrel very ſhort, and marueilous vncomly, and was ſomtimes clad in very courſe cloth, & beſides wore an old hat, differing from the reſt of his company, and an image of lead vpon it, where the *Caſtilians* ieſted

ieſted, as if this proceeded from baſenes; ſo that theſe two kings being ever before this entervew cõfederats, & good frends, parted diſcontent on both ſides & neuer loved hartily after that meeting. Notwithſtanding I denie not, but that there maie bee a *Salomon*, the very ſight of whom may add much to hearſay, and report, as the Queene of *Saba* who cãe to ſee him witneſſeth, in theſe words, *it was* (ſaith ſhee) *a true word which I heard in mine owne country of thy wiſdome and of thy ſayings, how beit I beleeued not their report vntill I came, and mine eies had ſeene it.* The like iſſue had that renouned entervew (if I may ſo tearme it) at the King of *Denmarke* his comming ouer, to ſee his Maieſtie, the true *Salomon* of this age, of wõe I may as iuſtly ſay, that his preſence in this Vniverſity, Kings. 11. Ca. 10. v. 6

bred a greater admiration, and reverence thē the report which was sēt before him, which howbeit it were almost beyond credit, yet his presence much outstreched it. But howsoeuer some on such *Phœnix* may arise in an age, yet for the most part (which arts, & precepts only consider) I durst confidently maintaine my first position, grounded aswel vpon reason, as commō experience, that presence much weakneth report, and diminisheth reverence, aswel towards persons as things.

CAP. 5.

How curiosity & prying into other mens businesse is bredd, & maintained by the eie,

The 6. particular is curiosity, for such is the condition of most

most mē, that although nature haue seated the eie in the inner chāber of the face, yet are they prying alwaies into other mens busines; sharp sighted as Eagles in censuring other mēs actions, but bats, & moles in their own. Not vnlike those witches called *Lamia* of whō *Plutarch* speakes in his booke of Curiosity who were wont to put vp there eies in a boxe whiles they stayed at home and never to set them in there heads til they were going abroad. Insomuch that the oracle of truth it selfe, hath pronoūced it for truth, that *those who cā see a mote in their brothers eie, cannot yet discerne a beame in their own,* & the second wise mā that ever lived, hath laid it down for a maxime, that *a wise mans eies are in his head, but a fooles are peeping in at every windowe*: which lesson it seemes *Antoninus* the

Cap. 17.

Mat. 6. 5.

Emperor was to seeke of, when curiously casting his eies about in an other mans house, twas freely told him, that it became a (guest as he was) in that place to be deafe, and blind; to which purpose also we read in the acts of the Apostles, that our savior
Cap. 1. 10. being taken vp in a clowd, out of their sight, they were checked by the Angels, for gazing curiously after him, and in a kinde of reproofe stiled with the nãe
1. 6. 19. of *men of Gallee*. Yet more memorable is that instance out of the booke of *Samuell* where tis said that *the Lorde smote the men of Bethshemish because they had looked into the Arke*, & as tis added in the text for that very fact, *hee slew among the people fifty thousand 60. & 10. men*. But for a pleasãt example in this kind, I haue not met with any answerable to that
Lib. 3. Cap. 33. of *Rablais*, who reportes that

Pope

Pope *Iohn* the 22 being in Fráce & passing by the nũnery of *Fõtheuraut*, the *Abbesse* with her nuns presented vnto him a supplicatiõ that it might be lawful & sufficient for thẽ, to confesse one to an other, since many secrets fell out among thẽ which they durst not ether for shame, or feare, trust the Priest withall; The Pope gaue thẽ the hearing, & told thẽ he would cõsider of the matter; & at his departure deliuers to the Abbesse a little box (in which he had put a Linnot) to be kept without op'ning (vnder paine of excõmunicatiõ) til his return; his holines had no sooner turned his back, but they with one consent, set al vpõ the Abbesse, for the opening of it, to see what was in it (such vvas their curiosity of prying even into the Pope's secrets) shee being easily perswaded, did so, by which

which meanes the Linnot escaped; the Pope presently returning (vnder pretence of some other occasion) demaundes his box, but finding the bird gone, tels them that if they could not keep his coũsell, vpõ so straight a charge, they would hardlie keepe one anothers, and so inioines thẽ their wonted forme of confession.

Cap. 6.

Of bewitching by the eie.

THe seauenth and last particular in this kinde which I will speake of, is bewitching by the eie, to which the *Apostle S. Paule* alludes in his Epistle to the Galathians, where hee demandes [*who had bewitched them*] the word in the original is foũd but this once only in the newe Testa-

Cap. 3 v. 1 βάσκηνε

Testamēt, &(as I thinke)in the Canonicall scripture & (as the learned *Beza* hath rightly obserued) properly signifieth a kinde of fascination, or bewitching by the eie, and therfore the Apostle in the same verse, continuing his metaphor, opposeth thervnto as an amulete, or preseruatiue, *the crucifying of Christ in their sight*, & *Tertullian* in his book of the vailing of virgins, bringeth this as a reason to perswade thē to the vse of their vailes, least the heathen might therby take advauntage to bewitch them, in finding their faces vncouered, and by that meanes subiect to maligne aspects; and the chiefe secretarie, or prinie counsailour of nature as also his followers in their problems, or questions, of the secrets of nature, haue inserted among the rest, one of this kinde

De velandis Virginibus.

Arist. sect. 20. prob. 34.

Alex. lib. 2 probl. 54.

kinde of bewitching; not as doubting of the trueth of the thinge, but as searching only into the manner of it, and remedy against it; but the best that I haue mette with, for discouering this mystery, is *Plutarch* in the 5. booke of table-talke, where he witnesseth, that whole families, & nations haue been tainted with that disease; and *Plinie* giues the reason of placing *Satyres*, and *Antikes* to be looked on, in the entries & portales of great mens houses, to haue beene the possessing by that meanes, of the thoughts of that malitious kinde of people, by which their strength in hurting might either bee diverted, or abated. Some write that wom̄ that haue a double pupill in their eie, doe most harme this way; but vpon what certaine grounds of experience, I cānot affirme;

Probl. 7.

affirme; only in this, I find moſt of auncient heathen Philoſophers to concur, & ſome of the latter chriſtian Phiſitions, that not only men and women, doe interchangeably hurt one an other in this kinde (as hath already been ſhewed,) but both of thē vnreaſonable creatures, and they againe, both men, and women. For the firſt of which ſort, it is in my iudgment worth the obſerving, which many natural hiſtoriographers, (& theſe of the chiefeſt ranke) report, & *Plutarch* addes, that himſelfe hath tryed, that a man beeing ſicke of the yelow iandiſe, if hee ſtedfaſtly looke vpon the eie of the bird *Ilterus*, or *Galgalus*, himſelfe may perhaps recover, but the bird dies inſtantly, vvithout faile; And on the other ſide it is as cōmonly receaved not onlie among the vulgar, but the learned;

Vlmus dē occultis remedijs cap. 10.

Plin. li 30. cap. 11.

Picolom. Zabarel in lib. de visu.

ned; that the Basilike by his eie killeth a man, which the 2 greatest naturalist of this age, take as granted, when as having set downe their state, that the act of seeing ariseth from somwhat receaued into the eie; they obiect this experience against it, and answere it rather by vvaie of exposition, then denial, grāting indeed that he hurts a man by his eie, but rather by some pestilēt vapor, which proceedes frō it, thē by any ray, or beame, which helps it in seeing, which resolution of theirs, as it saueth their former assertion, so doth it plainly make for our preſēt discourse, of poisoning by the eie. I here passe over the fresh bleeding of a dead corps, at the looking on of the murtherer, as also *Medusaes* turning men into stons, by her looks alone, which though it be indeed but a Poeticall

ticall fiction, yet their meaning doubtlesse, stretcheth farther then the ordinary reader at first blush cõceaueth; in shadowing vnder that fable, the suddaine astonishment of men, at the rayes of her rare beauty. But for the full clearing of this pointe, let vs but consider the commõ experience of infecting one another, by bleare eies, and the spotting of a looking glasse, especially if it be new, & clear by the looking on of a mẽstruous woman, & this case (as I thinke) in an indifferent iudgment, not possessed with preiudice (howbeit *Vairus* & *Vallesius* runne a contrary bias) will passe for currant.

Arist. li. de insom. 2. c. 2. Lemnius lib. 2. c. 13.

Cap. 7.

How the general rebellion of the body is occasioned by the eie.

Now

NOw for the general rebellió of the body, the words
Mat.6.23. of our Saviour are plaine, *if thine eie be evill, all the body is darke*; & in the chapter going before, he instanceth in the eie, and the hand, as the two most offensiue members of the body; the one as the counsailour to the heart, & the other as the executioner; whence S. *Iohn* fitly comparing
1.Ioh.2.16. all worldly vanities to a three headed Cerberus, or 3. shapte Chimera, placeth the lust of the eies, betweene the lust of the worlde, and the pride of life; to which middle head (in my iudgmẽt) may fitly be reduced, that excessiue delight, which we naturally take, in beholding one beast cruelly to worry, and devour another. And which is worse, in seeing one man combating with an other; nay with wilde beasts, & that even to the pow-

powring out of bloud, & sometimes the life it selfe, which among the ancient Romans was vsuall, as may appeare by that complaint of *Lactantius* in his time, *They are angry* (saith he) *with the combaters, vnlesse one of them be slaine, & as if they thirsted after humane bloud; they are impatient of all delay, they require fresh men to enter the lists, that they may instantly glut their eies with an other bloudy spectacle.* De vero cultu. lib. 6 cap. 2.

Tis an excellent observation, that S. *Augustine* hath of *Alipius* his friend in frequenting this sports, that [illegible] once withdrawne from them, and by cõpany drawne thither againe; he told thẽ, that they might force his body thither, but his eies, they should not, which protestation hee indeed made good; vntil at length, a grieuous woũd being giuẽ by one of the Combaters, Confess. li. 6. cap. 8.

baters, a great shout was suddēly raised, through the theater; at which *Alipius* not able any longer to forbeare) opened his eies and seeing the bloud trickling downe, dranke in cruelty with the sight, receauing a greater wound in his soule, then the cōbater did in his heade, neither was he now the man that came thither, but one of the manie, vnto whom he came; and a true companion, or rather captaine, of those who drew him thither by force. Hither also may be referred the lewd maskes which the Papists vse in there Carnivals, or rather Bacchanals, at Shroutide; the women marching through the open streetes, in mans apparrel, and the men in womens; as also the Iesuites exhibiting of heauen and hell, God & the devill, the damned, & the elect, vpon their stages: to

to which may be added, the beholding of vaine and wantō pictures, such as *Aretius*, ordinary among the Italians, & west Indians. But for their dangerous effect, I referr the reader to that example, which S *Augustine* alleadgeth in his booke of the city of God; Of a certaine young man; who looking vpō a painted table, in which was described *Iupiters* descēding in a golden shower, into *Danaes* lappe, takes holde of the next opportunity, of runninge into the same kinde of sensualitie, and defends his fact, by the Example of *Iupiter* the great Monarch and gouernour of the world. Lastly, here might challenge its due place, that lasciuious grosse action, which is ever represented, in the French Comodies and daunces; and sometimes in our common Merce-

Lib. 2. c. 17 Ex Ter.

narie interludes here at home, wherat the greateſt part, would ſurely otherwiſe rather bluſh, then laugh; but that they holde that place in a manner priuiledged: Againſt this abuſe in plaies, and the chriſtians frequenting of thē, being acted by the heathen, compoſed of heatheniſh matters, and inſtituted in honour of there heatheniſh Gods; the fathers are eloquent, and copious, but eſpecially the golden mouthed Doctor, *Are thou not afraid?* (ſaith hee) *doeſt thou not tremble to beholde with the ſame eie, with which thou lookedſt on thy bed, where the foule adultery was repreſented, the ſacred table where the tremblable myſteries of the ſacramēt are performed? whilest thou accuſtomeſt thy ſelfe to ſee ſuch ſpectacles, inſenſibly, & by degrees, bidding adue to ſhame & modeſtie, thou beginneſt to entertaine and*

Hom 3. de Dauid. & Saul. ſparſim.

and practise the same. Those verie women, whom their own lewdnes, & vnhappines, hath prostituted to the common vse, are notwithstandinge couered with the darke, and secret retiring places: and euen they vvho haue sould their blushing, yet in such allsoes blush to be seene. But this Monster enters the theater, dares mount the stage, and doth take a pride, to play his part, in the publicke view and face of the world; and not only to speak and doe naught, but to glorie and boast in it, and which is worse to professe himselfe a Master and teacher of Art: so that in regard of this boldnes, the brasen forehead of the stewes, may iustly challenge the title of Modestie.

Cap: 8.

How the eie was the cheife occasion of originall sinne, & of examples in all those mischieses which formerly are proued to arise from it.

Now

NOw for originall ſin, which was the firſt perſonall in our firſt parents, and cleaues to all there poſterity as natural, we
Gen.3.6,7 finde the firſt outward occaſion of it to haue been the faireneſſe of the apple apprehēded by the womens eie, & the punniſhment firſt inflicted on it to haue been the opening of the eies, vvhether of the minde or the body I diſpute not: whence it may be
עין in the *Hebrew* the ſame vvorde ſignifieth aſwell an eie as a fōtaine; to ſhew that frō it as from a ſpring or fountaine did flowe both ſinne it ſelfe, the cauſe of ſin, and miſery the punniſhment of both; and becauſe by the eie came the greateſt hurt, therefore God hath placed in it the greateſt tokēs of ſorrow. For frō it come teares, by which the expreſſing of ſorrow is peculiar to man alone: in which regarde it were

were to bee wished that men would often pervse that excellent treatise of the gouernment of the eies writtē by *Mr. Greinham*, a worke vndertaken vpon like reſō no doubt, as was that practicall diſcourſe of the gouernment of the tongue, by the late reverend and ever renowned *Mr. Perkins*. The former of which we doubt not but is ſo much the more acceptable, and vſefull, as the ſubiect is more large and error dangerous; for the tongue diſcloſeth what evill floweth vnto it, but the eie keepeth it cloſe which is a thing more perilous. But to proceed from reaſons & precepts to examples) the moſt popular arguments) there doth not want in holy write a cloude of witneſſes to bring in evidence of the neceſſity & vſe of the precepts before laid downe. Of couetouſ-

neſſe in *Achan*, of fornication in *Sichem*, in *Dauid* & *Putaphars* wife of adulterie, of gluttony in our firſt parents, of anger, envy, and revenge in *Saule*: in each of which particulars it pleaſed the holy Ghoſt (no doubt that hee that readeth might conſider) to ſet downe in expreſſe tearmes the ſenſe of ſeeing, as the firſt motiue which drew them into theſe particulars. 1. for *Achan* we haue it regiſtred vnder his own confeſſion. *I ſaw amonge the ſpoile* (ſaith he) *a goodly Babyloniſh garmēt & 200. ſhecles of ſiluer & a wedge of gold of 200. ſhecles weight, & I coueted thē and tooke them.* 2. for *Sichē* the text it ſelfe is clear. *Then Dinah the daughter of Lea. the which ſhee beare to Iacob, went out to ſee the daughters of the Cuntry whō when Sichem the ſon of Hamor Lord of the Cuntry ſaw, he tooke her & lay with her & defiled her.* 3

Ioſ. 7. 21.

Gen. 34. 1.

for

for *Dauid* we find it in the fore-front of his tẽptatiõ, *& whẽ it was euening* saith the Text, *Dauid arose from his bedd, and walked vpon the roofe of the Kings Pallace, and from the roofe he saw a woman washing her selfe, and the woman was very beautifull to looke vpon, then Dauid sent messengers, & took her awaie and she came to him, and hee lay with her.* And for *Putaphars* wife the Text saith *that shee cast her eie on Ioseph, & saidly with me.* Fourthly for *Saule*, the scripture is very remarkeable, where its said that after the slaughter of the Philistians the women sang by course, *Saul hath slaine his thousand, and Dauid his ten thousand; wherfore Saul had an eie on Dauid from that daie forward.* Lastly for our first parents *Moses*, the pẽman of God, or rather the spirit of God in diting to *Moses*, rather then that circumstance should

2. Sam. ca. 3. v. 29

Gen. 39. 7

1. Sam. 18. 9.

Gen.3.6. be vnurged is content to thruſt it into a parentheſis, *ſee the woman (ſaith the Text) ſeeing that the tree was good for meate, & that it was pleaſant to the eie, and a tree to be deſired to get knowledge, tooke of the fruit therof, and did eate, and gaue it alſo to her huſband, and hee did eate.* To theſe may bee added, as *Apocripha* the example of the 2 Iudges in the ſtory of *Saſanna* of whome it's ſaied That *they ſaw her walking daily in her huſbands gardē. and frō thence there luſt was firſt inflamed towards her*, and to conclude this point for making vp the muſike full to this vniuerſall diluge of ſinn, may bee added the cauſe that drew the generall flowd of waters vpon the old world, which in the letter of the Text is expreſſed to bee, that *the ſonnes of God ſaw the daughters of men that they were faire, and they tooke them*

V.8.

Gen.6.2.

wiſes

wifes of all that they liked. and ſure it is to bee thought, that frō the eie firſt ſprange the ſinne of the *Sodomits* conceiued againſt the Angels which *Lot* receiued because from thence their puniſhment firſt began, according to that rule of the Ciuilians, who adviſe not ſo much the fact it ſelfe as the firſt originall cauſe from whence it ſpringes to bee looked into. Vpō which ground was foūded that more wiſe thē ſtrict lawe of *Zaleucus* in commanding the eies of an adulterour to be put out as being either the cheife guides or counſellours in that worke, and his owne ſon afterward offending in the ſame kinde, rather then his law ſhould be broken, content he was good man to looſe one of his owne eies by that meanes to redeeme one of his ſonne. And vpon the ſame rea-

Gen. 9. 11

L. ſi quis de ſeruitu. te.

Valerius

Sen. in œdipo act. 5. son of Iustice did *Oedipus* in the Poet execute vpō himselfe the same kind of punishment: and in the same member, though in the appearance of men for a different offence, was *Henrie* the 2. king of France striken by the finger of God, hauing that eie put out by the splinter of a staffe broken in Tilting, with which not longe before he had vowed to see *Anne of Burge* one of the presidēts of the parliament of Paris, & some other of his associats of the reformed religiō to be burnt, (if they persisted in that opinion) as *Serres* and *Thuanus*, both French and excellent historiographers of this age haue left recorded. But to returne to the matter, once of this we are sure, that the pleasing of *Herods* eie by *Herodias* daughters dauncing was that which cost *Iohn Baptists* head, the

Mat. 14.6.

the minde of man ever conceauing great & little ſpots by the mediation of the eie, as *Labans* ſheepe did there younge at the ſight of the pilled rods which *Iacob* laide in the watering trough. Gen. 30. 37.

Cap. 9.

Of the falſe report, which the eie makes to the inner faculties, in the apprehẽſiõ of naturall things.

NEither doe our eies only ſerue as panders, and brokers, or rather traiterous porters, for the inletting of theſe enimies vpon the ſoule, but alſo as falſe reporters in naturall, & artificiall things, and ſecret intelligencers in morall matters for diſcouering her weakneſſe to the worlde: the former of which we dai'y try in diſcern-

ing magnitudes, distances, proportions, Colours, in which reason by conclusions drawne out of her principles oftē checks & controules this sense for false reporting; for instance we need go no farther thē those colours which appeare in the rainbowe, or on a doues necke by the reflection of the sunne beames, those night-chasms & gapings in the firmament. The seeming of Comets to bee in the same distance from vs, that starrs and one starre from an other; the sparkling in the darke of precious stones, of the eies of certain beastes, of glo-wormes, of rotten wood, of fishbones, and the like. S. *Basil* in his *hexameron* demaundes the question, who it is that in his own experiēce hath not often tried, that through in the waier a little peice of filuer, seemes to be double in quā-

tity?

tity? and ſtraight things crooked? that from the topps of high mountaines, heardes of cattell ſeeme to be but ants, and from a watch tower a farre of, ſhipps vnder ſaile, but as flying doues; large ſquare towers like little round pigeon houſes, and the ſea and heauens to embrace & kiſſe each other. Theſe things all men knowe, and the greateſt part acknowledge, to be errors of the eie, Though the learned only, ſearch into and finde out the cauſes of it; the diſcouerie of which becauſe it falls not naturally within the compaſſe of this diſcourſe, I will not enter vpon the vnfolding of it; it beeing withall a theame (as I conceaue it) of difficulty, and tediouſneſſe alike; but will only ad a concluſion moſt vndoubted out of the rules of art, though hardly beleeued of the vulgar;

Vitellio in opticis Ariſt. in lib. de ſenſu & ſenſibili & in meteoris.

Clauius. that the sunne (which the sharpest eie cannot possibly iudge to be aboue 2. or. 3. foote broad) is founde by iust calculation, to exceed in bignesse the whole globe of the earth and water aboue 166. times. Hence is it that *Charron* in his treatise of wisdome (a booke second to nõe in this age for moral discourses) & the *French Academy*, insisting herein in the steppes of the Stoicks and Academikes; hold this sense rather to hinder, then further true, and sound knowledge: though I confesse *Eusebius* in his preparatiõ to the gos-
Lib. 4. c. 7. pell, and *Tertullian* in his booke of the soule labour the contrary, but rather out of a zeale (as I conceaue it) of freeing the workes of God from imperfection then out of any deep philosophicall discussing of this point: nether (to speake a truth)

doe

doe I see how in graunting an imperfection in the worke wee should or cā from thence drawe an argument of want of goodnesse; or wisedome in the workman; especially if the worke bee of such nature, as that it haue in it selfe freewill, to retaine, or deface that perfection, in which it was created.

CAP. 10.

A generall discourse of the delusion of the eie by artificiall meanes as also by the passions of the minde.

I might here take occasion to enlarge of the delusion of the sight by the subtiltie of the devel, by the charmes of sorcerers by the spells and exorcismes of coniurers, by the legerdemaine of iuglers, by the knauery of Priests and Friers, by the nimblenesse of tumblers, and rope-wal- See Scot. lib. 13.

walkers, by the sleights of false and cunning marchants, by the smooth deportment and behaviour of Hypocrits, by the stratagemes of generals, by the giddinesse of the braine, by the distemper of phrensies, and lastly by the violent passions of feare and melancholy; besids a thousand prety conclusions drawne out of the bowels of naturall Philosophy, and the mathematicks; by the burning of certaine mixt powders, oiles, & liquors. By the casting of false lights, by the reflexion of glasses, and the like; of which kinde I will onlie set downe one cõclusiõ, which my selfe haue seene often practised, to the great astonishment of such, as beholding it, vnderstoode not the reason of it. The practise is thus; take a study, or closet, where (by closing the woodden leaues) you may

shut

ſhut out all the light: then bore an hole, through the midſt of one of the leaues to the bignes of a peaſe, and cover it with a peece of ſpeactacle glaſſe, and when the ſunne ſhines on the groũd before the window, hold on the inſide right before the hole (tot he diſtance of 2. foote or thereabout) a ſheete of white paper or a large peece of faire linnen; and you ſhall perfectlie diſcerne by the ſhaddowes, the ſhapes, and motions of men, & dogs, and horſes, and birds, with the iuſt proportion of trees, and chimnies, and towers, which fal within the compaſſe of the ſun neere the window.

To this artificiall Concluſiõ, of deluding the ſight may bee added a pleaſant merry ieſt out of *Caſtilios* Courtier, of a gentleman who having loſt al his mony at dice, & getting to bed in a great Lib. 2.

a great chafe, insteed of praying fell a cursing, and so a sleepe; which his fellowes perceiving, thought to put a tricke vpon him by putting out there lights & making a noise as if they had continued there play, whereat he suddenly awaking out of his new sleep, fals to his old railing, that having gotten his mony they were set vpon it purposely to vexe him, having no light to see what they did; they tolde him he was ether mad or blind; to thinke that they would play without light or not to see it stã. ding full in his eie; to which hee replies that if they spake in earnest he had indeed lost his sight supposing it to bee a plague of God sent vpon him for wishing it so often on others: they to ripen the rest confirmed him in his opinion till at length they brought him to vow to our La-

dy

dy I know not how many fasts & pilgrimages for the recovery of his sight; which beeing performed falling hartily to his praiers he fals asleepe; now was the time to worke the feat; his Companions cause lights to be conveyed into the chamber & renuing the former noise, awake him the second time, who now perceving the lights which he saw not before gaue God & our Lady solemne thankes for the recovery of his sight, but performed his vows at leasure.

Le danger passé Le Saint est trompè

Cap. 11.

Of the delusion of the sight, by the immediate working of the devel.

NOw for the other particulars aboue named, I will not dwel vpō any of them, but will only point at some choice ex-

examples in the chiefeſt. Firſt then for the divels ſubtilty in deceiving the ſight, tis a matter agreed on on all hands that he hath the power, (*Vertumnus* or *Proteus* like) to turne himſelfe into any ſhape or (Chameleon like) into any colour: nay which is more, whereas the Chameleõ cannot chaunge himſelfe into white; yet can the Divell transforme himſelfe into an Angell of light: and not only himſelfe, but other thinges in ſuch ſort, that ſometimes he makes them ſeeme to be preſent when they are not, and ſometimes not to ſeeme when they are, and at other times againe, to appeare in another ſhape and faſhion than they are indeed, & in their own nature. In al which kinds I finde among the Dutch writers plentiful & rare examples, but chiefly in *Lavater* & *Wonikind*, who haue

De ſpectris Von Zauberey.

hath writtē the beſt in this kind of any I haue met with; but in Dutch and vnder the name of *Auguſtin Larcheimer*. For the practiſe then, of making things appeare to be preſent which indeed are not; the former of thē brings this ſtory. *Henry* the ſecond Emperour of that name, vehemently ſuſpecting *Chunegund* his empreſſe, for vſing falſe play with a Courtier too familiar with her, his ielouſie was (as he thought) iuſtly increaſed, for that the Courtier was often ſeene to come forth of her chāber, early in the morning, and alone; but the good Empreſſe, beeing put to her purgation by the *Ordaliā* law for the clearing of this vniuſt ſurmiſe, walked ouer fire hot culters, with naked feet, vnhurt, vvhich diſcouered to the world, aſwell her innocēcy, as the diuels policy, in counter-

Lau. part. 1. de de ſpectris ex Alb. Crantzio lib. 4. cap. 5.

terfaiting such a shape & vsing it in such sort, as might most incense the Emperour, and draw the Empresse, with others, into vndeserued suspition. The same authour, in the same booke, relateth that himselfe had hearde of a wise, and graue man, one of the chiefe governours of the *Tigurin Canton*; that himselfe, & his servant, travailing in a sommers morning, through the medowes, hee saw (as him seemd) one of his neighbours committing bestiality with a Mare, but knowing the good honest report of the man, and thereby misdoubting his owne eies, hee gets him presently to his house; where he finds him good man, in his bed, fast a sleepe. Wherein we may see, as in the one, the divels businesse, in abusing the weaknes of this sense, so in the other Gods providence in clearing

ring the innocent. I vrge these examples to this ende, that if these men had trusted there owne sight, and not made farther search they had surely incurred what the divell by those sleights hunteth after, the offēding of God, and the endangering there own souls in the shedding of innocent bloud. If I might without tediousnesse, I would adde one history more, of the divels cūning in making things appeare which indeede are not, which tooke effect according to his designe. (I confesse I vrge it not so much for the fitnesse, as the strangenes of the story.) It fell out in the year 1282. in a towne named *Hammel*, vnder the duke of *Brunswikes* dominion, an od mate cōming thither vnder the habit of a Rat-chatcher, & having done good service to the towne, for which

which hee was but poorely rewarded; one day hee walkes through the ſtreete, playing on his tabour and pipe, by which meanes, a number of the children of the towne, flocking after him, followed him ſo far, till at length cõming vvithout the gates, he led them al into a little hillocke, where they al vaniſhed togither, & were never ſeen after to the nũber of 130. The relation I knowe cannot but ſeeme very ſtrange, & therfore will hardly paſſe for credible, but *Wierus* a Germane borne & chiefe Phyſitiõ to the Duke of *Cleues* and (as his works ſhew) a profeſſed enemy to monkiſh fables, conſtantly affirmes, out of his own experience, that the act is at this day to be ſeene regiſtred in the recordes of the towne, and painted forth in the glaſſe-window of the cathedral church,

Li. 1. c. 16. de præſtig. dæmonum.

church, and beſides that the ſtreete through which they paſſed, beares his name of the accident, and their ancient publike inſtruments of law, as bands, & leaſes beare date, as well frō the yeare of the departure of there children, as from the incarnation of *Chriſt*; which inducemēts mee thinkes, are able to make a man ſwallow a greater difficultie.

Nowe for the divels ſecond practiſe, in deceiving the ſight, by making things not appeare which indeede are preſent, I finde a memorable example, which hapned not long ſince, at *Francfort* vpon *Odera* an vniverſity belonging to the Marqueſſe of *Brandeburg*, where a certain maide poſſeſſed as they thought, woulde often thruſt her empty hand into the open aire, and drawe it backe full of

Whitikindus, cap. 6.

mo-

mony, which shee tooke to the standers by, who notwithstanding saw nothing in the aire, before it came to her hand, but afterward handled it, weighed it, tried it at the touchstone, and founde it currant good coyne, some part wherof as they write is yet at this daie to be seene in the common treasurie of the towne, though I am not ignorant that the divel hath giv̄e to some, good gold in shew, but in deed, as themselues haue afterward found it, leaues or shels or such like trifles. Here might iustly challenge its place the relation of Gyges his going invisible, by the vertue of turning his ring, which if it were true, I certainely beleeue it to haue been, the working of the divell, not of the ring, who notwithstanding at times failes his followers even in this kinde as he did

did that graceleſſe impe that in *Antwerpe* diſcharged his piſtoll in the prince of *Orange* his face, with a full confidence of eſcaping, being aſſured by one *Peter Timmerman* a Iacobin Frier that by vertue of certaine characters, and reliques, afterwarde found in his pocket, he ſhould remain inviſible; but the poore youth had never the power to ſtir out of the roome, being inſtantly thruſt through, & ſtabbed to death by the Princes guarde.

[o. Iaragnius. Iean petit lib. 5. del' hiſtoire de pais bas.

CAP. 12.

Of the deluſion of the ſight, by the inchantments of ſorcerers.

FOr the inchantments of ſorcerers, and ſouthſayers, that of *Pharaohs magitiãs* is notable, which good divines holde to haue

Gen. 7.

haue beene \a meere impoſture of the ſight, either by caſting ſome ſmoake, or miſt before the beholders eies, which might cauſe the rod to appeare like a Serpent, or by a nimble withdrawing of the rod & conveiance in of a ſerpent, as we read of the ſubſtituting of an hart, to bee ſacrificed in *Iphigenias* roome; the devill himſelfe beeing no more able to produce a forme of a diverſe kinde out of a matter not diſpoſed to receaue it, then to create of nothinge ſomewhat, or to turne that which hath ſome being, in to nothinge; the truth of which poſition appeares in our ſauiors first temptation, and the devill owne confeſſion if thou bee the ſonne of God (ſaith he) cómand theſe ſtones to be made bread; as if in other tearmes, hee had ſaid if thou canſt make ſuch a change,

Mat. 4. 6.

change, I will acknowledge thee to haue an vnlimited and al sufficient power equall to the creation or annihilation of the world. Wherfore it is not to bee thought that any magitian or enchantresse by ointments, or magike spels can really & truly transforme at their pleasure on shape into an other (as some haue fondly imagined) especially that of a man into a catt, or dogge, or woulfe, since God hath reserued it, as a speciall peculiar to himselfe alone, as both the councell of *Ancyra* vnder paine of excommunicatiõ, who soever shall affirme the cõtrary, And S, *Augustine* aswell in his bookes of the city of God, as of the spirit and soule, hath defined it (howsoever *Cardã* & *Danæus* in his dialogue of witches cite him to the cõtrary.) so that our conclusion must bee that e-

Lib. 18. Cap. 18.

Lib. 15. Cap 80. de varies Cap. 15

ven this is nothinge elſe but a deluſion of the ſight either by fitting the ſkinns of ſuch beaſts to the bodies of men and women, who by a deepe ſtronge imagination, or naturall diſeaſe, ſuppoſe themſelues to bee ſuch indeed, as they ſeeme to bee; or by applying to them aiery bodies; which ſometimes to bee ſo is manifeſt in that beeing torne with the teeth of dogs, or ſtrikē with ſtaues, there former ſhape ſoone vaniſheth, but the print of the blowe remaineth. To which purpoſe *Whitikind* I remēber make report of an old woman in the Dukes of *Meckelburges* country, who appearing in the ſhape of a great Maſtiue dogge the hounds eſpying her, ran with ful mouth vpon her, & the coūtry hinds with pronges, and pike ſtaues, fel about her, til at length ſhe being ſore wounded,

Cap. 12.

ded, the ſhape of the Maſtiue vaniſhed, and nothing was left to the ſtake, but a poore, ſilly old woman, begging mercy & pardō: this news being brought to the Vniuerſity of *Franeford*, where our Author then liued, *Iodocus Willichius* their profeſſor of Phyſicke, frō thence took occaſiō to diſcourſe of this point now in hande and in the ende approued that concluſiō which we haue aboue proued. The patrones of the contrary opinion as *Bodin*, & *Sprenger* in his book of the hammer of witches, vrge the reall tranſfiguratiō of *Vlyſſes* followers into beaſts, *Diomedes* ſouldiers into birds, & that vnſauory ridiculous tale, of an egg which a witch in the kingdome of *Cyprus*, neere the city *Salamin* ſould to an Engliſhman, and by the ſame tranſformed him into an aſſe; and made him her mar-

In demonologia.

ket mule three yeares, and that at last shee remetamorphized him into the shape of a mã againe. Besides these they bring the transformation of diuerse passengers in Italy in the time of S *Augustine*, being there, into carriage horses, by certaine alewiues, but cheifly they stand vpon *Nabucadnezars* change into a beast, and *Lots* wife into a pillar of salt: to which I answere that these changes are either to be vnderstood to haue happened rather in the affections of the minde, then in the figure of the body, or if so, rather by the immediate finger of God, thẽ by the working of the devil and for those reall true effects, which seeme to bee the inseperable companions of a reall change, as swift running, devouring of children, vndergoing of greate burdens, and the like; I hold

hold ſome of them to haue bin performed by the devil himſelf in a ſeeming phantaſtike body; others in the bodies of beaſtes, poſſeſſed by himſelfe; & laſtly not a few, by beaſts themſelues ſuddenly conveied into the place of ſuch; as witches ſuppoſe they haue tranſformed all by the deluſion of the eie, and none of them by any reall or true change: it being no more poſſible, for the reaſonable ſoule of a man to dwell in the bodie of a beaſt, then for the vnreaſonable ſoule of a beaſt to dwell in a mans body; which if wee ſhould grant, I ſee no reaſō but vpon the ſame ground, aſwell a gap might be opened, and way be giuen to *Pythagoras* dreame of the interchangable recourſe of ſoules, from beaſts to men, & from men to beaſts againe.

Cap: 13.

Of the deluſion of the eie, by the exorciſmes of Coniurers.

FOr the exorciſmes of coniurers, and necromancers, in rayſing the dead, that one example of the witch of *Endor* is ſufficient, to proue them all meere deluſions of the ſight, it beeing not to be thought (the manes the generall reaſon, that the ſoules of the righteous, are in the hands of God) that the true *Samuel* would bee drawne to anſwer him, whom God had denied to anſwere *by dreames, by Vrim, or by Prophets*; or that *Samuell* woulde haue ſuffered *Saul*, to haue done him worſhip, by inclining his face to the ground, and bowing himſelfe; or laſtly vnderſtanding that *Saul* was reiected of God, would not-

1 Sam 1. 28.

notwithstanding haue assured him of being with him the next morrow, except wee should affirme, the good, & the bad, the castwaies, & the chosen to goe both to one place. Though the Papists indeed, to maintaine their *Limbus*, and there purgatory fire (which except, they still keepe in, that of the Popes kitchen wil sone go out) would needs haue it to bee a true reall apparitiō, groūding themselues vpon these words, *and Saul knew that it was Samuell*, which in my vnderstanding, inforce not so much a certaine knowledge, as a ful perswasion which grew no doubt, out of the cunning & artificiall counterfait, which hee saw represented before his eies: the Diuels art beeing strange in that kinde, as may appeare by the apparition of, *Mary* Dutchesse of *Burgundy* to her hus- V. 14.

band *Maximilian* afterwarde
Whit. c. 8. Emperour, raised by *Trithemi-*
us Abbot of *Spainheim* at the
Emperours own request out of
a vaine curiosity of seeing her
once againe. The Ghost (as the
story sets it downe) did in all
partes so liuing represent the
dead Empresse that not so
much as a little blacke warte,
which shee had in the hinder-
part of her necke, was wanting;
as both the Emperour himselfe
& the standers by did well ob-
serue. *Cornelius Agrippa*, & *Iohn*
Faustus were renowned in this
kinde, for vnder this head may
fitly be ranged the shewing of
the visage of such in a looking-
glasse, as had stolne any thing,
or committed any villany, and
lay vnknowne; the presenting
of Bankets onlie for shewe to
please the eie, by deceauing it;
nor for substance to delight the
taste

taſt, or cõtent the ſtomach. But
of all I haue hearde, or read of
this nature, the rareſt was that
of *Albertus Magnus*, who li-
ving at *Colen*, and the Emperour
William Earle of *Holland* paſſing
that way, from his coronation
at *Aix*, and hearing of this mer-
ry Monke, deſirous to ſee ſome Whitikind
of his tricks, ſent for him, and af- cap. 8.
ter kinde entertainement, ac-
quainted him with his purpoſes
the Monke not ſcrupulous of
ſhewing his art, thus drawne in,
began to ſet the ſpirit of of his
wits, or rather the wit of his ſpi-
rits a worke; and not longe after
cauſed the chamber, where was
the Emperour, with his courti-
ers about him, ſuddenly to bee
ſtored over with greene graſſe,
hearbes, plants, flowers, roots, &
trees among; vpon which were
delicate fruits, and birdes; ſome
ſinging, others chirping, to the

great admiration, and astonishment of the beholders; It being in the dead of winter, a perfect representation of the spring.

Cap. 14.

Of the Delusion of the eie by the imposture of Preists and Friers.

FOr the knauery of Priests, & *Friers* without doubt the greatest part of those Ghosts, faires, pixes, hobgoblings, that haue beene seene to walke in former ages haue bin set a foot by these people; partly to get mony to their coffers, in causing them ever to begge somewhat for the Church; and partly reputation to their order in shewing the vertue of their exorcismes vpon them: The like maie be saied of the sweating, and weeping of their images, of the rowlinge of

of their eies, & nodding of the heads. It is worth the remembring which *Erasmus* recounts to this purpose, of a Preist; who a little before *Easter* in the night, conveied into his church yeard liue crabbs, fastning litle wax candels burning to their sides, they creeping in this sorte about the graues, made a fearefull shew in the night, and none durst come neere to discouer it. The report being cast abroad, was entertained with a feareful kinde of reverence of the most, and the wisest were content to be hudwinckt for cõpany. The next sundaie comes the Preist, to play his part, and out of the pulpit tells them very seriously that these walking spirits were the soules of their dead freinds, who beeing sore tormented in purgatory begged to be loosed from those paines, by masses & almes

Lib. 22. Epist. peenulæ.

almes; this perſwaſiō went currant, vntill at length by the negligence, or forgetfulneſſe of the Prieſt, two or three of the crabbes were founde in the day time amonge the rubbiſh, with the candels ſticking to their ſides, by which meanes the knauery vvas detected and the Prieſt puniſhed. To theſe may bee added thoſe comicall impoſtures for the caſting out of devils practiſed by Prieſts, and Ieſuits, in which the principal part is prooued to bee nothing elſe but the deluſion of the beholders ſight; and *Geffry Chaucer*, who had his two eies, wit, and learning in his head, ſpying that all theſe braineleſſe imaginations were the forgeries, and legerdemaine of crafty and lecherous friars either to maſke their venerie, or to inrich their treaſures, plaies vpon them thus

For

For there as wont to walke was an Elfe
There walketh now the limitor himselfe
In every bush & under every tree,
There is no other incubus but hee.

Cap. 15.

Of the deluſion of the ſight by the diſtemper of the braine.

FOR the diſtemper of the braine the caſe is cleare in *Aiax*, who ran vpon an heard of ſwine, with his drawne ſword in his hand, ſuppoſing it to haue beene the army of the *Graecians*, & hung vp the 2 greateſt hogs, taking them for *Agamemnon*, & *Vlyſſes*, the former as his competitour, and the latter as a partial Iudge: the like we read of *Penthem* who in his madde moode, thought he ſaw two ſunnes, & two cities of *Thebes*; of *Oreſtes*, who ſaw his mother in his ſiſter

and

and *Agaue* wilde beasts in her childrē. These mistakes were in raging persons; but others there as much mistaken, howbeit in a merrier vaine, as hee of whom *Aristotle* speakes in his book of *wonders*, who liuing in the Citty of *Abydos* in *Asia*, would spend whole daies by himselfe alone in the empty theater; commending the Actors, and clapping his hands as if he had seen some stately tragedy.

CAP. 16.

Of the delusion of the eie by the smooth cariage of Hypocrites.

FOR the smooth & cunning deportment of hypocrits, & dissemblers, I nead not goe farther then common experience, to shewe that there speciall skill consists in casting a mist before the

the eie of the world: which the *Cynicke*, no doubt, wel vnderſtoode when he cryed out: that the graue beard, and the long cloake he ſawe, but the philoſopher he ſaw not. Whence it is that theſe kind of men, are ever painted forth vnto vs by the reſemblance of things, which moſt deceiue our ſights as of wolues maſked vnder ſheepe ſkinnes, of tombes, or monumẽts, which on the outſide are whited over, and ſometimes ſet out with curious works, in metals and carved ſtones, of diuerſe colours, but within are ful of rottenneſſe, and dead mens bones: of Apothecaries boxes which without are fairely painted, but within are ful of poiſõs: of tragedy bookes which without haue covers of veluet, with ſtringes of ſilke, and claſpes of ſilver, but within are full of periuries,

iuries, and murders, and inceſts: of thoſe apples, vvhich are reported to growe in the land, where *Sodome* ſtoode, which appeare exceeding faire, & beautifull to the eie, but being once touched with the finger they moulder into aſhes: of the hill *Etna* which without is ever cold & white with a mantle of ſnow but within burnes with continual flames: of the *Ægyptian* tẽples, which without ſhine with gold, and ieat, and marble, but haue within ſome ſecret ſyle, a Crocodile or ſerpent for the God, vnto which they are dedicated: of thoſe pictures which on the one ſide repreſent a faire gentlewoman, & on the other, an horned *Satyre*: Laſtly of *Cebes* tables in which pleaſure, and good fortune are ſeated in the forefront; but griefe and puniſhment, and revenge, & diſpaire, lie

Solinus.

lie hidden in a darke obſcure corner behinde. So that except a man had the eies of thoſe Spaniards (which *Delrio* in his magicall diſquiſitions reports himſelfe to haue ſeene at *Madrid*) who could ſee into the bowels of the ſolid yearth, and there diſcerne minerals, and quarries, and ſprings; It is impoſſible but that in our ordinary converſing with men, we ſhould often with *Eſops* dogge catch at ſhadowes, and let goe ſubſtances.

Lib. 1. Cap. 3. Qu. 4.

CAP. 17.

Of the deluſion of the eie by ſtratagems of warre.

LAſtly for ſtratagems of war I will inſtance only in two, the one of our owne chronicles deviſed by *Stygan*, Archbiſhop of Canterbury, and put vpō *Wil-*

lam

liam the *Conquerer* at his entrãce into Kent; by commanding his ſouldiers ready armed to range themſelues into there ſquadrõs with young trees, or big boughs in their hands, and ſo to attend the comming of their enemy; the conquerour, (according to the Archbiſhops proiect) ſuppoſing hee had ſeene a wood before him, and ſtill marching towards it, found himſelfe to bee wrapped in the midſt of his enemies, before hee could diſcrie where they lay incamped. The other is out of the Romane hiſtory, invented by *Hannibal*, & put vpon *Fabius*, by tying wads of ſtraw to Oxe-hornes, which being fired, and the Oxon let looſe toward the enemies cãpe, in the dead of the night, ſome of thẽ affrighted with the ſight, as it drew nearer and nearer toward them, withdrew thẽſelues from

Liuie.

from there tents, & by little and little drew the reſt after, till at length *Hannibal* found a cleare coaſt to eſcape with his armie, being before hardly beſet, and in great ſtraights. To theſe maie bee added two other famous ouerſights in warre, of the ſame nature with the former, but differing in this, in that they were rather incurred, then impoſed; The former by *Charles* Duke of *Burgũdy*, who lying at the ſiege of *Paris*; and having certaine intelligẽce of the kings drawing toward him, for the raiſing of it, ſent out his ſcouts to diſcouer the coaſt, but the day being ſomewhat farre ſpent, & clowdy withal, they took a field not farre of, overgrowne with high thiſtles, to be the kings pikemẽ (as *Gaal* in the booke of *Iudges* tooke *the ſhaddows of the toppes of the mountaines to be men*) vvhich er-

Comines.

9.26.

errour caused afterward in the Dukes armie much trouble and some losse. The latter is of the
2.Kings. 3 21. *Moabites* who mistooke the morning shining of the sunne vpon the vvaters for the colouring of bloude: the wordes of the text be these, *and when the Moabites hard that the kings were come vp to fight against them, they gathered all that were able to beare harnesse, and vpwarde, and stoode in their border, and they rose earlie in the morning, when the sunne arose vpon the waters, and the Moabites saw the vvater over against them, as red as bloud, and they saide the kings are surely slaine and one hath smitte another: nowtherfore Moab to the spoile; and when they came vp to the host of Israell, the Israelits arose & smote the Moabites so that they fled before them, but they invaded them and smote Moab*, not much vnlike this serious narration

tion is that ieſt which d' *Accords* puts on the Duke of *Vandoſme*, the cõmon tabour of the french wits; who (after their faſhiõ) having cauſed his wine (in the heate of ſummer) for the better qualifying and refreſhing of it, be let downe in a bucket, into the bottome of his vvell, and not long after going foorth to ſee the manner of it hauing never before ſeene his face in the water and then ſuddenly eſpying it, but not vnderſtãding hõ whence it ſhould proceed, runs in in all haſt, and cries for helpe for the beating downe of the *Antipodes*, who were drinking his wine in the bottome of the well.

Cap. 18.

Of the deluſion of the eie by paluting.

Theſe

THese latter examples may not vnfitly bee reduced to the deluſion of the ſighte wrought by the ignoraunce of naturall cauſes, but among al artificiall deceiving of the eie, (whereof I intēded in this place chiefly to ſpeake) that of painting, and limming is the moſt noble; by which not only vnreaſonable creatures, as birds by flying at painted graps haue beene deceiued; but men alſo, nay (which is more) a painter himſelfe; bidding his Corriual (if he feared not ſhame) by his worke, to draw his curtaine, and preſent his table to the publike cenſure; whereas the curtaine was indeed but counterfeit; and by that meanes was the price adiudged the latter, for that the one had deceiued birds onlie, the other men. For ſo it is that this ſenſe which I finde not in any

any of the reſt, is ſo bewitched that its then moſt delighted, when tis moſt deceived, by ſhadowings, and landſkips, and in miſtaking coũterfaits for truths.

Cap. 19.

That the eies ſerue not only as treacherous porters, and falſe reporters in naturall and artificiall things, but alſo as ſecret intelligencers, for diſcouering the paſſions of the minde and diſeaſes of the body.

NEIther doe our eies onlie ſerue as falſe reporters to the minde, in natural and artificiall things, but as ſecret intelligencers, in morall matters, for diſcouering her weakeneſſe to the world. Thus by a fierce ſparkling eie, we diſcouer anger; by an open ſtaring eie, vnſtaidneſs

by

by a rowling vnſetled eie wantonneſſe; by a hollow wan eie, envie, and ielouſie; by a hautie ſkornfull eie pride; by a narrow deiected eie, baſeneſſe; by a dul fixed eie, heauines of ſpirit; many times to the ſhame, & ſometimes to the diſadvantage of him that is diſcouered; his enemies by this means gaining advantage to worke vpō that paſſiō, by which they ſee him Poſſeſſed, or to which they iudge him moſt inclined: to this agrees that of *Salomon, wiſdome is in the face of him, that hath vnderſtarding; but the eies of a foole are in the corners of the world,* and of *Eſay, the daughter of Siō are hautie & walke with ſtretched out necke and with wandring eies,* wherfore the ſonne of Sirachs councell is good, *go not thou gazing about in the ſtreets of the city, neither wander thou in the ſecret places therof,*

Prou. 17. 24.

3. 16.

Eccleſ 9. 7

for

for a wise man will easily discrie thee & he that hath understanding will know thy thoughts. Nether are passions of the mind alone, but withal, the diseases of the body, and in them their increasing & decreasing, by the eie more thē by any other part, laid open to the view of the world; whence it is that *Hippocrates* out of his owne observations rightly cōsailes practicioners in phisike in visiting their Patients to view the face well, and in it especially the eie, because by nothinge sooner is the habilitie or weakenes of the inner facultie discerned: & hence it is that *Orpheus* tearmes the eies *the looking glasse of nature*, *Aphrodisæus the casements of the soule*, and *Blemor the Arabian* went so farre as to affirme that the soul had her principal dwelling & mansiō house in the eies. Here thē let *Momus*

be ſummoned to natures court, & pay her honorable amendes, for having iniuriouſly accuſed her, that in the fabrike of mans body there wãted chriſtal windowes in the breſt, to diſcouer the thoughts, & divers paſſions of the hart to the world.

Cap: 20.

Of the infinite diſeaſes and caſualties which the eie is ſubiect vnto

Now beſides this ſecret intelligence, which the eie giues the world of the ſouls weaknes; & the bodies imperfectõs; I find themſelues ſubiect to far more diſeaſes from within, and caſualties from without, then any other member. *Charrõ* in his book of *wiſdome* counts the diſeaſes only to bee ſixſcore, but *Rhodigin*, who runnes over the par-

Lib. 1. c. 11

Lib. 7. c. 20

particulares, bringes in a cata-logue of a greater number, and *Laurentius* in his treatise of the eie, purposing to speake of this matter begins in this manner. *I will not vndertake* (saith he) *in this place to set downe any exact descri-ption of the diseases of the eie, it be-ing an enterprise to tedious, which woulde require at least an hundred seuerall chapters, the particulars are so infinite.* And sure if we cõsider aright the diuerse peeces, and parcells of the eie, as the three humors, the 7 tunicles, the mus-cles, the vaines, the arteries, the nerues, the spirits, & withall vn-derstãd that each of these hath his seuerall diseases proper to it, besides those which are many times imparted from the distẽ-per of the braine (with which the eie holdes a maruelous cor-respondence) and those which are incident to the whole bal of

the eie as exceſſe, or defect in quantitie, improper ſcituation, or figuration or the like, cannot but conceaue as much as is before affirmed, eſpecially if to theſe internal diſeaſes we ioine thoſe externall accidents, offēſiue to it, winde, duſt, ſmoake, gnatts, ſtraines, ſtrips, bruſes, ſometime to the diminution, and ſometime to the depraua-tion, and not ſeldome to the totall loſſe and periſhing of the ſight. But aboue al it is moſt cōſiderable that light the very obiect in which it moſt delighteth, and comforteth it ſelfe, it notwithſtanding moſt hurtfull and dangerous to it by diſpearſing and diſſoluing (as it were) the optike ſpirites; as may appeare by S *Paule* ſtriken blinde, with a light from heauen which ſuddenly ſhoone round about him: and by *Zenophons* ſouldiers

who

who trauelling many daies, through the ſnow, the greateſt part of them loſt their ſight; To this ende, tis worth the remembring, which *Galen* mentioneth in his tract of the ſight, that *Dionyſius* the tirant of *Sicile* beeing diſpoſed to puniſh any with blindneſſe, woulde firſt caſt thē into a deepe dungeon in which was no creuiſe, or chincke for admiſſion of the ſunne beames, where hauing kept them by the ſpace of certaine daies, they were in a cleare ſhunſhine weather, immediatly from thence brought into a higher chamber full of lightes, and all parieted over with a bright kind of plaiſter; by which meanes ſurfiting (as it were) and glutting their eies vpon this new freſh luſtre, within a while (according ſo the tirants deſigne) they became ſtarke blinde. The truth of this

Lib. 10. de vſu partiū. Cap. 3.

assertion is also proued by the experience of seeing the starres at noone daie, from the bottom of a deep well, or when the sun is ecclipsed (as *Thucidides* witnesseth it happened in his time) the sight being otherwise so dazeled with the clearnes of the sunn beames, that it cannot possibly apprehēd or discerne those lesser lights in presence of the greater. But besids these assalts of the sight from without, and diseases arising from the naturall disposition from within; diuerse kindes of meates, and sauces there are, in our ordinary diet, which serue as much to diminish or depraue the sight, as to nourish or augment the body. Of these *D. Baile* in his treatise of *the preseruation of the eie-sight*, hath mustred vpp a faire troupe; which mixed with some other accidents, the schoole of Sa-

Salerne hath notwithstandinge summarily, and pithilie comprehended in a few verses, and because they are happily rendred by *S. Iohn Harrington* I wil set them down in our own mother tongue.

Wine, women, babes, by art or nature wrought,
Onions, garlike, mustard seed, fire and light,
Smoake, bruses, dust pepper to powder brought,
Beanes, lentiles, straines, winde, teares, and Phœbus bright.
And all sharpe things our eie sight doe molest,
Yet watching hurts them more then all the rest.

Among which one hath vnhappily marked two things, as offensiue ro the sight, which notwithstanding are most necessary in the life of man, *hic & hæc ignis*, the one to the preseruatiō of mankinde, and the other of

particulars. The former of which notwithſtanding is foūd to bee leſſe offenſiue to the eie-ſight in other countries, eſpecially in the higher *Germany* then tis here with vs; there being ever in their hypocauſts a conuenient warmth: Howbeit the fire be never ſeene; ſo that, the ſcorching heat (which is it that dries the chriſtall in humour, & by that meanes hurts the eie) is not felt in thoſe parts. Others there are, who note two other things, as vſeful in another kind & yet as offenſiue to the eie & to that purpoſe alleadge the authority of the ſame author.

Shee that hath hap a huſband bad to burie,
And is therfore in hart, not ſad, but merie;
Yet if in ſhewe good manners ſhee will keepe,
Onions and muſterſeede will make her weepe.

But

But for my part I tooke especiall notice of watching, and teares, the one being the readiest means to gaine knowledg, & the other to giue vent to our greifes, to which may be added fasting, as hurtful to the sight & yet more vsefull in a christian mans life then any yet named.

CAP. 21.

That the eie is not so vsefull for the gathering of knowledge, as is pretended, whether wee consider it absolutly in it selfe, or in respect of the hearing.

AND surely for the gaining of knowledge, I durst cōfidently affirme, that were the eie never so indefatigable in watching or informed the inner faculties aright in al it apprehēded; yet in most things cā it not

possibly without the helpe of hearing, hunt out the trueth, since as well in the works of art as nature, that which hath greatest force in actuating, & quickning the thinge wee see (as the soule in the body) is notwithstãding it selfe for the most not seene; the statelines of houses, the goodlines of trees, when we behold thẽ delighteth the eie; but the foundation which beareth vp the one, and the roote which to the other ministreth sap and iuice, is in the bosome of the earth concealed. And generally the sight is not capable, but of corporall, accidental, particular things; and in them only of their crust and surface, and that only in direct obiects, and by helpe of the light: whereas the hearing apprehends all manner of sounds, from all differences of places, as well from be-

behinde as from before, & that at all times as well in the darke, as in the daie, and that vvhich chiefly maks for the increase of knowledge, vniversalls, immaterialls, and the inward parts of things. Therfore *Socrates* as for other things, so for this amonge the rest was adiudged by the oracle the wisest living, that casting his eies vpon a faire but silent face, he bid him speake, that he might see him as if hee had saide in other tearmes that the sense of hearing, makes more to the vnderstanding of the true nature of things, then that of seeing; and in this case one eare witnesse is of more valew then ten eie-witnesses. Thus doe we iudge by the heareing only of the temper of mettals, the soūdnesse of timber, the emptinesse of vessells, the deepnes of vvaters; & ordinarily, in the course

of

oflife, wee finde the hearing to be the ſence of precept & rule, ſafe, and certaine alike; but the other of example, and imitatiō, no leſſe dangerous, then incertaine. Whence it is that we haue heard of many blind men who haue become famous for vviſedome & learning; but of deafe men we haue not heard of any; for which cauſe (as I ſuppoſe) in our common law ſuch as are borne deafe, though they ſee perfectly well, yet are they ranged amonge mad men, lunatike perſons, and children, vvhome (as *Bracton* affirmeth) in caſes offelony, their very wāt of common reaſon & vnderſtanding priviledgeth from the ordinarie puniſhment inflicted by lawe: but for ſuch as are borne blinde I finde no ſuch priviledge; the law ſuppoſing thē to be as capeable of reaſon as others, and not on-

only capable to cõceiue reaſon but to expreſſe it as well by ſpeech as writing, which in men borne deafe is not only vnvſuall but (in mine vnderſtanding) impoſſible. Whervpon in the ciuill law, though they be indeed excluded from interceſſion or poſtulation as they call it, (though vpon a blinde [b] reaſon in my iudgement) yet are they not forbiddē to ſupply the places of iudges, or magiſtrates, it being not the blindneſſe of the body, but of the minde, which taketh away the faculty of iudging; as the iudicious *Hottoman* hath wel ſtated the queſtion, affirming withall, in the ſame place, that he ſeeth no Canonicall hindrance, but that men blind frõ their verie birth, maie be ſufficientlie inſtructed in the ciuill law, and other liberall ſciences: vpon which grounds I will

[b] Quod inſignia magiſtratus videre nõ poſſint. d.p.1.l 31 t.1.

Lib. quæſt. illuſt. Quæſt. 28.

will remember, at the laſt commencement ſaue one held at *Cambridge*, twas proued, and defended that a blind man might lawfully ſupply the place of a iudge. And thus much my ſelfe I dare confidently affirme, that wante of ſight is many times the occaſion of cuttinge of partial reſpects, then which nothinge is more invvardly neceſſary to the office, and rightful proceeding of a iudge. Now how forward weare to paſſe our iudgment according to the out ward appearance, let that one example of *Samuell* (one of the vprigheſt iudges that ever *Iſraell* bred) ſuffice to proue, who being commanded by God to annoint one of the ſons of *Iſhai*, king of *Iſraell*: when they were all come before him, he looked on *Eliab* the eldeſt and ſaid, *ſurely the Lords annointed is before him.*

1. Sam. 16. 27.

but:

but the Lord said vnto Samuel look not on his countenance nor on the height of his stature, because I haue refused him, for God seeth not as man seeth, for man looketh on the outward appearance, but God beeholdeth the heart, which in effect is the same thinge that *S. Iames* condemnes in his Epistle to the 2.2.
12. tribes, *if there come into your company* (saith hee) *a man with a golde ringe and goodly apparrell, and there come in also a poore mã in vile raiment and you haue a respecte to him that weareth the gay cloathing are yee not partiall in your selues: & are become iudges of evil thoughts?* Whence the Evangelicall Pro- 10.2.3.
phet *Esay* speaking of the *Messias*; tels vs that *the spirit of wisedome and counsaile shalre stupõ him* and immediatly adds this as an effect flowing from it, or a signe to discerne it by, *he shall not iudge according to the sight of the eies:*

Com-

Ecclesiast. *Commend not therfore a man in his beautie, nor despise a man in his outward appearance*. Now besides the cutting off of these partiall respects in a iudge, blindnesse also occasioneth (as is alreadie proved at large) the taking away of lustfull lookes which as often pervert the course of iustice, as maie appeare in the storie of *Susanna*, and by that worthie speech of *Pericles* to *Sophocles* who admiring and commending the faire face of a boy that passed by, *Pericles* telleth him plainelie, that not only the *Praetors* hands ought to bee cleane from bribes, but his eies too (and that much rather) from lustfull looks. But now to returne again from the particular office of a iudge, to the general point proposed which was the gathering of knowledge and wisedome: we read that *Democritus* suppo-

sing

sing the sharpnesse of his sighte to hinder the quicknesse of his wit; was content to plucke out both his eies for the better compassing of that one ende, which he attained so well that, (as *Tully* witnesseth of him,) though he were not able to put a differēce betweene blackes and whites, yet was hee able to distinguish between good and bad, iust and vniust, honest and dishonest, & without the varietie of colours could he liue happily, without the knowledge of thinges he could not; and when others saw not that which late before their feete, he travelled through al infinitie, setting no stint to his boundlesse conceit; and I surely I for my part am clearly of opinion that howbeit his practise in this case, be not to be alowed much lesse his example to bee followed; yet the reason and ground Tuscul. 5.

ground of the action was, not so strange, and ridiculous as some men haue conceited it, it being a necessary certaine meanes for the vnity of the thoughts and by it redoubling of their force, which by the sight are commõly distracted in the varietye of obiects; & by consequent loose much euen of their naturall strẽgth; the truth of this assertiõ partly appeares in that little but excellent description of the *Spaniardes* life in which amonge all the masters of al conditiõs whõ *Lazarillo de Tormes* serued wee finde none comparable to his blinde master, for the smelling out of his knaueries; but yet more fully in our night meditations, which by reason of the restraint of our sight springe from our most retired thoughts; and by the meanes for the most part sauour as much of iudgement,

ment, and ripenesse, as those of the morning of quicke and ready dispatch; for which cause (as I suppose) the Greekes haue giuen the same name to the night and good invention: and on of the sharpest Philosophers that ever put pen to paper, borrowed his name from darknesse. Besides it is noted of our Sauiour (whose imitable actions, ought ever to be our patterns) that he prayed oftner in the night, or alone in the garden or vpon the mountaine; then in the day or in the presence of company; & himselfe commands vs the practise of the same exercise retired a part & our chamber dore shut; & surely reason me thinks teacheth vs thus much, that the soule being shut vp, and kept in from peeping out, and as it were gazing abroade through the casements of the body, shee must

'ἀφρόνη.

Scotus.

Mat. 6, 6.

must by constraint reflect her beames vpon the contemplation of her selfe, and such thinges as shee hath before aprehended.

Cap. 22.

Containing an answere to an obiection that man alone hath therefore given him an vpright figure of body to the ende he might behold the heavens.

IF anie heere obiect that God hath given man aboue all other creatures an erect and vpright countenance, and (as the Anatomists haue obserued) one nerue more thē to brute beastes, for the turning of the eie vpward, to the ende hee might beholde the heavens and in them, (as in large characters drawn in faire velom) the glory of their ma-

maker; I answere that man indeed considred in the state of integrity, might & would haue made excellent vse therof; but in the state of corruption the greatest part, either therby are induced to Idolatry (as hathbin before shewed) or which is no lesse pardonable with *Thales* whiles they looke vp into heaven, fal into the ditch of curiosity, and presumption, and from the contemplation of the starrs (notwithstãding that in producing particular effects, they cõcurre only as vniuersall causes) (rushing into the chaire of God) haue peremptorily decreed of the alteratiõ of whole states, the destinies of Princes, and priuat men: secrets no doubt sealed vp and fast locked within the bosome of the eternall wisdome; but only when it selfe pleaseth vpon extraordinary occasions;

to

to disclose and impart them to the sonnes of men; and (which is worth the obseruing) whiles these men pretend to see in the stars the notable actions, and events of the whole world, (as *Menippus* is fabled to haue don from the circle of the moone,) yet know they not many times what is acted in their owne closets by their owne seruants, and children, or with their wiues & daughters in their own houses: Paralell with these figure-flinggers may not vnfitly be matched those fortune-tellers, who vndertake to foretell men and womens marriages and fortunes by their pretended art of Phisiognimie and chiromancy, the one cõsisting in beholding, the traies of the visage, & the other the lines of the hande; but the folly of both appeares in that one wise answere of *Socrates* to

ra

a professor of these artes vvho looking stedfastly on him, and out of the groũds of his profession pronouncing him to be viciously giuen, *Socrates* replies that indeed he said somewhat if a man lined as a beast, and followed the disposition of his inbred corrupt nature, not rectified by education or morall vertue.

Cap. 23.

Setting downe at large the hinderãces of the eie in the seruice of God.

NOw to proceed from the little seruice which the eie performes vs in the gaining of knowledge ro the ill offices which it supplies in spiritual exercises, let every man in this case but examine his owne con

scis

science, either when himselfe speakes to God in praier, or when God speakes to him in preaching (which two are as it were the ascending and discending Angells in Iacobs ladder) & he shal surely finde, that the diuel takes occasiō to withdraw his mind frō the seriousthoghts of those exercises by nothinge more then by the wandring of the eie, for the prevention of which mischeife wee see those that are appointed to die in cōmending themselues to Godbe fore the stroake of iustice, and others as wel at thanksgiuing at meales, as other publike praiers close their eies, and couer their faces; which howbeit sōe others censure, yet do I nothing doubt but the practise of it first grewe out of a sensible feeling of this kinde of temptation. Whence it is that S. *Paule* commands wo-

1. Cor. 11. 10

men

mes to be couered in the church, by reason of the Angels either least the bad Angels, by that meanes take occasion to stirre vp ill thoughts (as some interpreters thinke) or lest the minister who is elsse where named the Angell of God, should thereby take offence (as others are of opinion) which custome remained amõg the *Corinthians* (vnto whome S. *Paul* wrot this epistle) vnto *Tertullians* time, as himselfe witnesseth in his booke *de velandis virginibus* in which hee disputs excellently for this present purpose. *Such* (saith he) *are the eies of the virgin that desiret to bee seene, as those that desire to see her, the same kind of eies desire interchangablely to see on an other, and it proceeds from the same roote, the forwardnesse to see & to be seene; wherfore let the virgin fly to her head-couering as to her helmet or targe*

by which shee may defend her selfe against the assaults of temptation, and against all the darts of scandall, suspicion, surmise, and emulation. I beseech thee whether thou be a mother or a sister or a daughter couer thy head, if a mother for thy sonnes sake, if a sister for thy bretherens sake, if a daughter for thy fathers sake, for all ages are endangered in you: put on therfore the armour of modesty, intrench your selues within the bulwarke of shamfacenesse, build vp a wal for the weakenes of your sexe that neither your owne eies maye pearce through it, nor admit others; for I cannot imagine how she should escape vnpunished, who is vnto others the cause of falling. for he perisheth through thy beauty, & thou art become a sword to him. The Arabian women shall iudge you, who couer not their head alone, but (as Susanna before the iudges, and Rebecca before Isaack) the whole face

face in such sort as they are content rather to see with one eie, thē in seeing with both to haue their whole face seene. In regard wherof for ought I knowe tis no discommēdable order which the Iewes (who deriue the name of a virgin from retiring & hiding her selfe) obserue at this day in their Synagogues, that their men haue their seates in a roome apart, and the women apart by themselues, there passing only a thinne partition betweene thē, in imitation of which there is a church lately built in the Duke of *Wirtenberges* country, at the Dukes owne charge, the fashiō of which is so cōtriued that neither the men see the women, nor the women the men, & yet both heere the minister sufficiently alike; and surely to speake a truth (for oft my self haue seen or heard by report of others, or

עלמה ע עלם

read out of writtan relations) I think no where in Christēdome is the like freenes for the promiscuous sitting of men and womē together, as in our english churches; especially our womē wearing no manner of vaile which in other countries is vsefull not only in their Churches, but in their streets two; in which kind the very *Turkes* as a french gentleman reports (who liued long amongst them) are so precise, that if a woman passing by discouer any part of her body naked, if but her hande, they esteeme her little better then a curtisan; and the same gentleman in his first booke of the same worke, discouering the manners of the *Venetian* womē notes that their virgines being once passed 14. yeeres of age, vntil the day of their marriage, neuer step, ouer the threshal of their

Villamont lib. 3. cap. 1

their fathers dore, but only vpon Easter day, to heare masse and receaue their creatour (as they tearme it) which done the poore souls returne immediatly into their former prisons, there to remaine, and expect the cõming of a husband. So that it is to be feared least those *Arabians, and Iewes, and Turkes, & Papists*, shal one daie rise in iudgment against those Christians, who present themselues before God and his holy Angels; in the assembly of his Saints, with painted faces aed naked breasts as if they came rather to bee seene of men, then (as *Dauid* speakes) to see the beauty of God in his Temple.

CAP. 24.

That supposing the sighte binders not, yet is it proued that it sur-

thers little in matter of religion, together with the answers to sundry obiections belonging to that purpose.

NEither, to speake a truth, see I what great vse wee haue of our seeing though rightly guided in the furtherance of the seruice of God or our owne saluation, but only in beholding the outward circumstances of the sacraments, the want of which may also sufficiently be recompenced by the other senses of feeling & smelling, but especially hearing and tasting; whence it is that men borne deafe are excluded from this sacrament by the common cõsent of diuines but not blind, howbeit *Daneus* in his booke of the sacraments affirmes that *M. Beza* & himselfe, liuing in *Orleans*, admitted one *Merardus* borne

Lib. 5. c. 15.

borne deafe to this ſacrament, being induced thervnto by reaſon of certaine ſignes which he made for the demonſtration of his faith; but howe hee ſhoulde come to the knowledge, which might guid him to the making of ſuch ſignes; or how the miniſter by them might apprehend his conceits, neither doth *Danæus* expreſſe, nor (to ſpeake a truth) can I imagine. Firſt then for faith which *S. Paule* defines to bee *the evidence of things not* Heb. 11. 1. *ſeene*, and, *by which we walke, not by* 2. Cor. 5. 7. *ſight*, we finde it to be bread by heareing only as the ordinarie meanes, and nouriſhed by the ſame alone, as by the ordinance of God, that only caſe of the ſacraments excepted; and therefore it is not ſaide that a colour or a ſhape tooke fleſh, but the word that was incarnate, that was god, a, for hope, *Paule* in an

other place speaketh thus', *hope*
Rom.8.24. *that is seene is not hope, for how can*
a mã hope for that which hee seeth?
but if we hope for that which we see
not, with patience we abide whileswe
looke not on the thinges which are
2.Cor.4.18 *seene but on the thinges which are*
not seene; for the thinges which are
seene are temporall, but the thinges
which are not seene are eternall.
Lastly, for *charity* the third the-
1.18. ologicall vertue, *S. Peter* highly
commends them to whom hee
directs his Epistle, *for loving the*
Lord Iesus, whom they had not seen,
and reioicing in him with ioie vn-
Luk.10.24. *speakable and glorious*, to the wish
Mat.13.16 then of those *Prophets and kings*,
or as the other Evangelists haue
it *righteous men* (making them
reciprocal,) who desired to see
the day of our Sauiour, and saw
it not, I answere that their desire
concerned not so much the be-
holding of him face to face, as a
dis-

distinct & particular knowledg of the Messias and the vertue of his incarnation and passion: in which sense *Abraham* is saide to haue reioiced to haue seene his day, and he saw it, & was glad, and the Apostles eies are pronoũced blessed for seeing those things which they saw, for otherwise *Iudas* that betraied him, *Pilate* that condemned him, the Priests that accused him, the faithlesse Iewes that spit him in the face, crowned him with thornes, buffeted him with their fists, whipped him with rods, railed on him, & nailed him to the crosse, should bee more happy then we; to whom the lighte of the gospell is fully reuealed; or then *Moses*, and *Paul*, of whom the one vvas *a faithfull stewarde in the house of* God, and the other, *the doctor of the gentiles; in nothing inferiour to* Io. 8. 56.

the chiefest of the Apostles; neither of them, notwithstanding having ever seene our Saviour in the flesh: and for the song of
Luk. 2. 30. *Simeon, now lettest thou thy servãt depart in peace, because mine eies have seene thine salvatiõ*, I am surely of opinion that his peace consisted not so much in this, that he had seene our Saviour with his carnall eies, and imbraced him with the arme of flesh, as that hee sawe him by the eie of faith, and imbraced him in the armes of spirituall affection; as tis trulie said of the blessed Virgin, that her blessednes consisted not so much in bearing our Saviour in her wombe, as in her hart: and for that speech of *S. Augustine*, (if it be his) where he is saide to haue desired to haue seene three things, *Rome* in her flower, *Paule* in the pulpit, and Christ in the flesh, I may iustlie sup-

suppose his meaning to haue beene rather in living in those times of the purity of the church for the fuller clearing of some controversies then a foote in his time, then out of any curiositie of seeing the person of our Saviour.

Cap: 25.

That the popish religion cõsists more in eie service then the reformed.

OVR adversaries indeede, place a greate and maine part of their superstitious vvorship in the eie service; in the magnifike & pompous fabrick, and furniture of their Churches and attiring their Priests; in gazing vpon their dumb ceremonies, vvhich vvith verie multitude as leaues couer the fruites in beholding the daily elevatiõ of

of their Idoll in the masse, (for the greatest part hear nothing) & lastly in fixing their eies vpon pictures, and images; giving them the Titles of remembrances for the learned, & bocks for the laity. And surely I am perswaded that it may very clearly bee shewed out of the historie of the Church, that images never came to be of that vse, & in that requeſt which now they are, before the preaching of the Gospel grew so cold; that the Idoll Priestes not able to suffice their auditorie in hearing; were forced to set vp, and the people content to receiue those Idols, for the satisfying of their minds by seeing. But S. *Paul* was of an other iudgment in this case, as we may see in the third chapter of his Epistle to the *Galathians*, where hee affirmeth that Christ vvas described (the original word

word is painted forth) before their eies, and among them crucified, which was not (as some Priests haue sottishly vrged in mine hearing) anie corporal crucifix or picture vpon a wedden table or glass-window with materiall colours, but a liuely demonstration in the evidence of the spirit; as may be gathered by the wordes themselues, besides the drift of the place: and besides all this they haue framed to themselues, insteed of an invisible head in heaven; a visible head here on earth, as if the not seeing of a thinge tooke away the not beeing or working of it; and those glorious titles which are given either to the invisible triumphant church aboue, or the militant truly consisting of the elect here below, they for the most part attribute to a visible congregation of the

V.1. προγράφη.

Pope

Pope, and his Cardinals in their cõsistory, or to the assembly of a œcumenical councell.

Cap. 26.

That the sight of the creature helpeth vs little in the knowledge of God.

Lastly for the sight of the creatures & frame of the visible world, as *S. Paul* sheweth in the first to the *Romans*, it shal rather serue for the inexcusableneſſe & condemnation of those that beleeue not, thē for the furtherance of the salvation of them that beleeue: neither, (to speake a trueth) is the sight of the creature so much availeable to the knowledge of the creator, as the vnderstanding of its depending from him, and working by him, which notwithstãding is rather got-

gotten by hearing then by seeing: & to grant all that may bee reasonably required in this case yet stil on the other side must it necessarilie bee yeelded vnto, that in all the articles of Christian religion (howbeit some of them may be proved by cõclusions drawn from the sight) the words of our Saviour to *Thomas* ought to prevaile with all true harted christians, *blessed are they that haue not seene, and haue beleeved*, it being then most acceptable to God, to yeeld our cõsent in beleeving, when the experience of sense, and the reach of reason most faile vs, and vvhen they serue vs best not to assent so much for their sakes; of which we haue vse only as men, as for our faiths sake alone which properly belongeth to vs as christians, *There are* (saith *S. Augustin*) *in the beginning of his booke of the faith*

faith of invisible things, who thinke christian religion rather to be scorned, then to be held, because in it nothing is demonstrated which may bee seene, but the faith of things which are not seene is commanded, but for vs, we know that we ought to beleeue many temporal things, which wee see not, that hereafter we may be counted worthy to be admitted to the sight of eternall things which we now beleeue: whence it is that men vtterly voide of the sense of seeing, bring with thē minds for the most part better prepared to religious exercises, then the common sort, remember more and practise it better.

CAP. 27.

That the eie of the sense failing, that of the vnderstanding and spirit waxe more cleare.

SO ordained it is, in a manner by

by God, and nature; that as vvhen one eie is deprived of sight, the other sees better then it did before; or as *Iohn Baptist* decreasing *Christ* increased, and as the house of *David* vvaxed stronger and stroger, the house of *Saule* waxed weaker & weaker; so vvhen the eie of the outward sense, growes dull, & dims the intellectuall eie of reason, and the spirituall eie of faith, grow more fresh, and cleare; betweene which three I finde the like proportion, as between the life of man in his mothers wob, the world and the kingdome of heaven. Thus wee see *Paules* blindnes in the eies of his sense, and the opening of the eies of his vnderstanding, to haue happened in a manner at the same instant: and in the Ecclesiastical story, *Paphnutius* comforts *Maximus* his friend with this speech that Ruff. lib. 1. Cap. 17.

that the mortall light of their bo-dilie eie beeing extinguiſhed, they had gained a fuller fruition of heavenlie and immortall brightnes. And in the goſpell we read not of any one whome our Saviour vvrought ſo many miracles, as vpon the blinde, in reſtoring their ſight, which muſt needes argue in thē an extraordinary ſtrength of faith, the vertue and effect of his workinge being ever proportioned to the beleefe of thoſe on whome hee wrought. To which we maie from thence be the more eaſilie induced to grant aſſent, for that amonge all thoſe blinde men vvhich the ſcripture names and commends to our conſideration we finde noee of them branded with any notorious vice; but on the contrarie, many of them of excellent vertue, renowned in their ages, and commended

to

to posteritie: as *Eli* and *Sampson* both types of Christ; *Abijah* though blind yet counted worthy to be one of Gods seers; *Isaac* and *Iacob* both chiefe patriarches and pillars of Gods chosen people; of whom the one though he knew not his sonnes when hee blessed them, yet in the manner of blessing hee deserued to knowe them; by his blindenesse beeing occasioned, the effecting of Gods purpose, in the preferring of *Iacob*, before *Esau*, and the other, having laide his hands athwart, vpon his two Nephews *Manasses* & *Ephraim* would not remoue them according to the aduise and desire of their Father *Ioseph*, but fixed thē according to the guidance of that lighte vvhich directed him from within, & when hee could hardly see vvith the eies of his bodie his sons which stoode before Gen. 27. Gen. 48.

fore him, yet with the eies of his minde did he foresee and foretel what shuld become of each of them and their issue for many generations ensuing.

To these many be added out of the new Testamēt the blind *Bartimeus*, who lefte his cloake behinde him on the earth, and with it his earthly affections, to follow our Saviour: and out of the Apocrypha *Tobias* of whóe S. *Augustine* speaks on this wise

Mat. 10 46

O the light which Tobias saw, when his earnall eies being shutte, hee set his sonne, notwithstanding into the right way of life, and trode out a direct path before him (as a guid) with the neuer-erring foote of charity.

Conf. 10. 34.

CAP. 28.

Treating of the divers priviledges of blinde men.

Our

OVr Saviour himselfe giues testimony of him that was borne blinde that *neither his, nor his parents sinne was the cause of it, but that the works of God might be made manifest*, which testimonie I finde not given to any other infirmity of the sense or disease of the body. But yet more obseruable seemeth the last verse of the same chapter, where our Sauior not only excuseth blindnesse, as not proceeding from sinne, but maketh it in a maner the cause of not sinning (*if you had beene blind (saith hee) you had not sinned*) both which passages I confesse to be subiect to interpretation, and for their full clearing to need many distinctiõs; yet for my purpose is the letter alone sufficient, in which noe doubt but vnder the very rinde of it (as in the whole scripture beside) the speaker *being the en-* Ioh. 9.3.

gra-

grauen formes of the godheade, and the eternall wisdome of his father, intēded some special thing, besides the general drift, & scope of the place. His meaning in these words may somewhat the better appeare, if wee compare them with them in the gospell,
Luk.14.21. where speaking by waie of parable of the greate supper provided in the kingdome of heavē, when the biddē guests refused to come, he expressly by name commanded the blinde to bee brought in, & placed at the table; and in a verse or two immediatly going before, to make knowne his care and respect even towarde those who are indeed bodily blind, he exhorteth his disciples and followers, that when they make a feast, one of their cheife cares should bee to invite the blinde, as their principal guests; besides reason and law

law exempteth them from perſonal ſeruing in the warrs. And in the Leviticall law of the Iews we finde an heauy curſe, to bee laid on ſuch as ſhould lay a ſtũbling blocke before the feet of the blind, or turn him out of his right way: and the ancient *Romanes* impoſed on ſome of their cheife families the ſurnames of blinde & lame to this end (ſaith *Plutarch*) that the people ſhould not ſkorne at thoſe imperfections, and by that meanes contemne or neglect thoſe excellent guifts of the minde which many times reſide in ſuch bodies. Hence *Iob* when he would make his innocẽcy cleare to the world, knew not how to expres it more effectually, or in better tearmes; thẽ by profeſſing himſelfe to haue been an eie to the blind. And *Lewes* the 8. of that name who was the only Saint, Leu. 19. 14 In vita Consol.

or

or at leaſt one of the two in the whole three races of the french kings; howbeit he wonne many glorious conqueſts againſt the infidels, & erected many goodly buildings for religious perſons, yet was hee thought worthy that honour for nothinge more, then for inſtituting the colledge of the 300. blind men, vpon occaſion of ſo many of his ſouldiers, who were taken in his warrs againſt the Moores, and ſent home with their eies put out: the colledge is yet ſtanding in *Paris*, & at this day devoted to the ſame vſe, howbeit not repleniſhed indeed as it hath bin.

CAP. 29.

That blind men need not complain of the want of pleaſures, eſpecially the ſenſe of their greife being by blindnes much leſſned; which

as

is proued by the ſtrong impreſſion of thoſe obiects which are preſented by the eie.

NOW beſides this reſpect which God & mã ſeem to beare toward this infirmity, me thinks it neede not much complaine of the want of delightes even in this world. Beſids thoſe proper to the night, the mantel of defects & imperfections, and by conſequent the mother of vnion and loue; the repoſe and cloſing vp of the daies labours, as the morning is againe, a freſh entrance & ouerturne to the renewing of trauaile: our daiely cares in this caſe being likened to the marygold or dazy which openeth with the riſing of the ſun, and ſhuts with the ſetting. And wheras the Poet witneſeth of the *Carthaginian* Queen that her care had alwaies re-

course towards the evening; I suppose it not so much to bee meant of a sober & setled, as of a distracted, and distempered minde; such as he supposes hers to haue beene; if then the night bringe not tediousnesse with it, why should a day which is like a night bee thought to bring it? though I denie not but to the pleasures of the night may also be added those which we vse as cõmonly in the day; in hearing of books read, in playing vpon musical instruments in discoursing with freinds, in exercising many pagimes, which requre not the vse of seeing. Nay in those very sportes which seeme necessarily to require it, as bowling, shooting, coiting, shoufgrating, & the like; how many haue wee seen beyond expectatiõ excellent? in which kind I hard reported by those, to whõ I giue cre-

credit, that on *Monſier Guimius* a gentlemã of good note in the prouince of *Britanny*, when any of his acquaintance or other ſtrangers come to viſit him; he takes a ſingular delight in deſcribing to them his mappes, & pictures, as they hange in order in his gallery, and in commending vnto them ſuch or ſuch a peece or proportion, for rare workmanſhip: and ſurely in my vnderſtanding thoſe delightes which blinde men conceaue to themſelues muſt needes affect them much, as being freed from that lothſomeneſſe, ſhame, terrours, greife, antipathies, & fearfull dreames which by the glaſſy gate are often conueid in & preſented to the minde; whoſe obiects as they are in number more, and in action quicker, ſo are they for certainty more vndoubted, & for impreſſion deepe

per thē thoſe of any other ſenſe this facultie needing leſſe helps in working and apprehending her obiects in a farther diſtance and preſenting them to the cō-mon ſenſe, and from thence to the imagination with greater life & aſſurance; inſomuch that the beſt Poets and orators lead by art, and common people by nature, when they would make knowne a deepe paſſion they haue conceaued, are wont to expreſſe it by theſe or the like tearmes, *I my ſelfe was an eie witneſſe, or I ſaw it with theſe eies* which *Mark Antony* wel vnderſtanding in his funerall oration vpon the death of *Iulius Cæſar* that he might throughly incēſe and inflame the people againſt the murderers; opēed the hearſe where the corps lay and ſhewed them the freſh bleeding woūds which *Cæſar* had receaued in the

the Senate, as the Lacedemonian women were wont often to present to their sonns the bloody shirts of their Fathers slaine in the warrs, therby to make thē more sensible of the iniurie and mindefull of revenge. Since then the operation of the sight vpon the imagination be thus forcible, tis no marvel that *Pigmelius* a graue *Roman* prelate huing not long after the primitiue church', being fallen blinde was wōt solēnly to thank God, that by that meanes hee was freed frō seeing the enimies of his church, & especially *Iulian* the Apostate. And *Petrarch* a mā renowned alike for variety of reading, dexterity of wit, and soundnes of iudgment in his dialogue of blindnes, cōforts the affected and afflicted in that kind with this meditatiō; *indeed* (quoth he) *thou canst not enioy the* Dial. 96.

pleasure of seeing the corny vallies; the airie mountaines, the shadowey groues, the flowrie banks, the cleare fountaines, the christall riuers, the greene medowes, and (which is held most delightful to look vpō) the face of mā, but consider withal, that thou canst not see filthy dunghils, heaps of durt, & excrements, vgly mishapē monsters, raw, & rotten carrions, & the like: the very sight of which is manie times as offensiue to the stomacke, as lothsome to the eie. And if there were none other cōmodity in blindnes, yet for this alone, were it euen to be wished for; that since there is no hope of flying from the beholding of base and shamefull spectacles, which at every turning presentthēselues (the raigne of vice, & banishment of vertue, being euerie where alike) the losse of the sight, maie serue for a kinde of flight & avoidance of thē; & by

by consequent to a minde vertuously disposed, of cõfort and contentment; & therfore God when he woulde pronounce a blessing vpon *Iosiah* by the mouth of *Huldath* the prophetesse deliuered it in these terms, *behold therfore I will gather thee to thy fathers & thou shalt be put in thy graue in peace, & thine eies shal not see all the euill which I wil bring vpon this place*; now as these kind of obiects are offensiue to the vertuous, so on the other side good diuines are of opinion that, in the consumation of the world, it shal be one of the greatest terrours to the vnconverted Gentils, to beholde our Sauiour *comming in the cloudes with power, and great glorie*, and to the vnbeleeuing Iewes *to see the soune of man, and to looke vpon him whom they haue pearced through*, & to both *to see Abraham Isaac &*

2 Kings. 22. v. 20.

Mat 24.30

Reuel. 1.7

Luk. 13. *Iacob, and all the Prophets in the kingdome of heauen and themselues shut out.* And some thinke
Luk. 16. 23 that *Dines* his seeing of *Lazarus* in *Abrahams* bosome was no lesse torment, then his sensible feeling of hel fire and that that *Zedechias* seeing his sons to bee
2. King 25. 7. slaine grieved him more then the putting out his own eies, & that the Samaritane Captaine
Thou shalt see it with thine eies but shalt not eate thereof. was more punished in beholding the aboundance of Corne after the great dearth then in being pressed to death before he could tast of it. And lastlie
2. Rev. 7. 19 2. 7. that the mother of the *Machabees* was more worthie of praise for looking on the martirdome of her seaven sonnes with a constant and patient eie, then for suffering it in her owne bodie. once of this am I sure that it, had beene far better for *Attilius Regulus* if hee had bin borne

blind

blind & never ſeene the ſunne then to haue indured that puniſhmēt by ſeeing it which the Carthaginians laide on him by cutting off his eie-lids and binding to a poſt with his face oppoſite to the ſun beames, and I doubt not but the ſame might as iuſtlie bee affirmed of *Ham* Gen. 9. v. 23.
Noaths ſonne and *Lots* wife, of 19. 26.
which the one had his fathers Curſe for looking forward whē he ſhould haue gone backward with his brethren, & the other Gods curſe for looking backeward when ſhee ſhoulde haue gone forward with her huſband and if I might preſume ſo farre vpon the readers patience, I would heare ſet downe the ſtorie of a diſſembling knaue diſcouered by Duke *Humphrie* for whom no doubt it had beene better to haue bin indeed blind then to haue pretended the re-

covery of his sight by such a notorious cousenage; the storie is recorded word for word, by Fox as followeth: in the young daies of *Henry* the 6. being yet vnder the governance of Duke *Humphry* his protectour there came to S. *Albones* a certaine begger with his wife, & there was walking about the towne begging 5. or 6. daies before the kings comming thither saying that he was born blind & never saw in his life and was warned in his dreame that hee shoulde come out of Barwike where hee saide he had ever dwelled to seek S. *Albon* and that he had beene at his shrine & had not been holpen and therfore was he to go & seek him at some other place for he had heard some say since he came thither that S. *Albones* bodie was at Colen, but of truth as I am surely informed hee lieth

lieth at S. *Albones* sauing some reliques of him which there they shew shreyned; but to tell you forth, when the kinge was comming to the town sul suddenlie this blind man at S *Albōs* shryne had his sight againe, and a miracle solemnly roung *& te deum* song, so that nothing was spoken of in all the towne, but this miracle so hapened it then, that Humfry Duke *Gloceſter*, a man no lesse wise then also well learned, pretending great ioy to see such a miracle, called the poore man vnto him; and first shewing himselfe ioyous of Godes glorie so shewed in the getting of his sight, and exhorting him to meeknesse, & to no ascribing of any part of the worship to himselfe, nor to beproud of the peoples praise, who wold cal him a good and godly man, therby at last he looked wel vpon

on his eyne & asked whither he could see nothing at al in al his life time before & when as well his wife as himselfe affirmed fastlie no then he looked advisedly vpon his eyne againe and said I beleeue it very wel for me thinketh you cannot see well yet yes sir quoth he I thanke God & his holy martyr I can see now as wel as any man yea can quoth the Duke what colour is my gowne then anone the begger told him what color quoth hee is this mans gowne then anone the begger told him the names of all the colours that could be shewed him, the duke seeing that bad him walke traitour & made him to be set opē. ly in the stockes for though by miracle he might suddenlie be brought to see anie colour yeat could hee not possiblie so suddenlie distinguish betweene there

there difference & divers names except he had known them & heard them named before no more then the names of all the men he should suddenlie see.

Cap. 30.

That blind men need not complaine of disabilitie in serving the common wealth, which is proved by some reasons, but especially by examples.

OThers there are who having lost the vse of their eies, complaine not so much of the losse of pleasures with it; as of their indisposition, by that meanes to steede their friends, or to serue the common wealth as they desire. To whom I reply that what is necessary, is also of necessi-

neceſſity pardonable, and whē wee cannot doe as wee would, God and good men accept the wil as the deed: and what is wāting in actuall performance, may be ſupplied with teares, & praiers for the publike good. 2, to ſome ende no boubt it is, that both the Poets, painters and comedians of all ages, haue conſēted to repreſēt the 4 great monarchs of humane affaires, the *God of riches, the God of loue, iuſtice, and fortune* all blindfold. 3. I find partly by credible report and partly by written hiſtorie, that many famous men haue liued (beſides ſuch as are before vpon occaſion named) of all eſtates, and of all ages, who hauing loſt the light of their eies, haue notwithſtanding remained as lamps and torches in the world, to ſome by their good example, and to others by their coun-

counsel & good advise: For Emperors. *Isacius*, & *Constantine* the 6. of that name, surnamed the *Imagebreaker*, both Emperors of the East. For kinges, *Alphonsus* the 4 king of *Spaine*, & *Iohn* king of *Bohemia*, who siding himselfe with the *French* in a set battaile against the English, and vnderstanding that our men were in great hope to haue wone the glorie of the daie, commandes himselfe to bee led into that part of the fight, where the king of *England* was, whether beinge brought, spurring his horse into the thickest ranckes of the enimies, by his example, drewe his followers after him, and so purchased the victory to the *Frēch*, though by his owne death. For a Prophet *Tiresias*, the light of whose eies being taken away, it was replanted with vsery in his breast, wherfore the Poet never bringes

Petrarch. Dial. 96.

brings him in complaining of his misfortune in the losse of his sight, but *Polyphemus* that vnreasonable monster hee describes, making a dialogue with a Ram and commending his estate, in that he could go & come whether and when he listed, but in that (saith *Tully*) hee was surelie little wiser then the ramme, to which he spake. For an Archbishop, *Robert Wancop*, a Scot by birth, who notwithstanding he were borne blinde, profited so vvell in the studie of Divinity; that he deserued and obtained the degree of a Doctour in that faculty; in the Vniversity of *Paris*; and not long after going to *Rome*, was by *Paul* the 3. consecrated Priest, & within a while Archbishop of *Armach* in *Ireland*, and at length *Legatus a latere*, by *Iulius* the 3. his monument is to bee seene in the mos na-

Tusc. 5.

Carion. ann. 1551.

naſtery of the minorits at *Paris*. For a Biſhop *Richard Foxe* foũder of *Corpus Chriſti Colledge* here in *Oxford*; whoſe foundation hath yeelded oile to many rare lights for learning and religion, among which were, *Cardinall Poole*, *Ludovicus Vives*, *Iuell*, *Hooker*, *Wotton*, and that rare Preſident of induſtrie & pietie *Iohn Raynolds*; behind the reſt indeede in time, but inferior to none of them in varietie of reading or ſtrictneſſe of life. For profeſſed divines *venerable Bede*, & *Ieromé Zanchie an Italian*, the principall reformed ſchoolman; who during his blindneſſe wrot that excellent tract of the ſpirituall mariage of Chriſt and his Church; And in one of his ſights *Paphantius*; which was put out by the *Arrians* for withſtãding their hereſie, whom for that verie cauſe (as *Ruffin* vvitneſs Ruff. 1. 4.

nesseth in his ecclesiasticall sto-
ry) *Constantine* had in that reve-
rence, and estimatihn, that hee
would often send for him to his
courte louingly imbracing him
and greedily kissing that eie
which had lost his owne light,
for maintaining that of the ca-
tholike doctrine. For a lawgiuer
Æneas Sylvius. *Lycurgus*, for renowned gene-
rals *Timoleon* & *Ziska* that wor-
thy *Bohemian*; who after that he
had fought, and won many pit-
ched fields against the enimies
of Gods Church; lying on his
death bed, willed that after his
death, of his skin should be made
a drum, which his enimies hear-
ing, they might as wel feare him
after his death; as they did flie
from him aliue. Not inferiour to
Ziskaes courage was *Behserius*
his patience, general of *Iustinias*
army, who hauing brought the
Vandales on their knees, trium-
phed

phed ouer the *Persians*, swept the *Gothes* out of *Italy*, growing by that meanes into reputation with al men, & by consequēt into suspicion & ielousie with the Emperour; was first dismissed fróhis offices, and then his eies put out; insomuch that afterward liuing in a little base cottage, neere a beatē high way, he was wont to beg in this forme, *Passenger giue Belisarius an halfe penny whom virtue raised & envie blinded.* To these may be added the example of *Tyrrhenus* who hauing lost his eies in a fighte with *Lygdamus* commanded his body to bee set set right against the face of the enimy as greate peeces are wont to be mounted that so he might discharge his darts vpon thē & at leastwise in receauing his deadly woūd supply the rome or spare the turne of a valiant and seeing soul'dier;

lastly

laſtly among the antient Captains (as *Plutarch* hath worthilie obſerued) foure of the greateſt warriers, & that haue done the nobleſt exploits, by wit had but foure eies, *Philip Hanniball Antigonus* & *Sartorius* For a ſtatſmã, *Appius Claud.* ſurnãed the blind whoſe counſaile againſt *Pirrhus* had it not prevailed, the eie of the common wealth had beene extinct. For a Lawyer, *Caius Druſius* whoſe houſe was frequẽted as the oracle of the city, and by whõ thoſe that guided him to the pleading place, were thẽſelues guided to the winning of their pleadings. For Poets *Thamyra, Steſichorus*, & *Homer* who was not only blind, but tooke his name of blindneſſe, and yet gaue light to all that writ ſince in that kinde, hauing in ſuch ſort deſcribed every creeke and corner of Greece, the ranging of bat-

ἀπὸ τῆ μὴ ὁρᾶν,

battles, the māner of fights, the situation of townes, the passions of men, that though himselfe saw nothing, yet hath he caused vs to see all these as in a table or glasse. For a rhetorician, *Passeratius*, who not long since in a publike lecture in *Paris* made a learned & eloquent oration in the cōmendation of blindnes, which is printed and extant in his booke of otations For philosophers, *Zenarchus* lōg time in ward with *Augustus*, & *Aselepiades* who made none other accoūt of his blindnes, but that being wont to walke alone hee had now a boy ever attending on him, and as the *Persian* kings vsed other mens eares, so did he other mens eies; to these may be added *Nicholaus* & *Leppus* both *Florentines*, and well known (as it seemes) to *Iouianus Pontanus*, who reportes of them that

Orat. vlt.

Strabo Lib 14.

Lib. 2. c. 7.

that the one every holiday was wont to recite out of the pulpit some history of the bible, or the annals of their country in Italian verse, with an extraordinarie cõcurse & applause of all the learned who then liued at *Florence*; and the other being but young dayly frequented the schooles of the *Rhetoritians* and *Philosophers*; marueilous was he in the study of antiquitie & perfectiõ of the Latin tongue, and for behauiour in accosting his freinds, exceeding pleasing, yet to his blindnes was also added pouerty & to both youth, of all ages most impatient of miserie, both which notwithstãding he bore with such indifferẽce of minde as he seemed to bee sensible of neither. For Historiographers, *Ausidius Pretorius* and *Asconius Pedianus*. For a Mathematitian, *Diodorus* the Stoike, who liued

Cal lib. 2. Cap. 13.

Tusc. 5.

in

in *Tullies* owne house, & which seemed strange, would in that case exactly prescribe to his auditors from whence, how far, & in what maner their geometricall lines were to be drawn. And lastly for the worke of the ministry, my selfe haue seene more then once in this Vniversity a blind man in our solemne meetings: making a godly and profitable sermõ to the body of the Vniversity assembled: & sure I am perswaded hee spake by so much the more from the conscience, and by consequent to the conscience, by how much the lesse he trusted his papers or his minde was distracted by the sight of his auditors, tending to which purpose is a merry iest howbeit seriously related by him who hath written *Bedaes* life, that his guide perswading him one daie as he passed by an

hespe

heape of ſtones, that the people (according to there wōted mā-ner) vvere there aſſembled to heare him preach; the good old man moued at his ſpeech, vvas content to giue them a ſermō, but there beeing no body pre-ſent to ſay, *amen*, at his concluſion, the verie ſtones cried out *amen venerable Prieſt*, by which meanes beeing thē baptized by the name of *venerable*, he hath retained it ever ſince. Of better vſe & more certainty is that hiſtory which *S. Ierome* in his Epiſtle to *Caſtrutius* (written vpon like occaſion as this preſent diſcourſe) recordeth to haue ſalne out during his infancie, which he reports in this māner; *S. Anthony* being ſent for by *S. Athanaſius* to come to *Alexandria* for the refuting and beating down of the *Arrian* hereſie thē a foot, *Didimus* an excellēt diuine but blind

Epiſt. 33.

blind in both his eies, came thither to visit him, the sharpnesse of whose wit *S. Antony* admiring demandes of him whether he conceaued any griefe or no for the want of his sight; which *Didimus* seeming by his silence and modestie to confesse, the other replies that hee coulde not but much marveile howe so wise a man as himselfe could bee mooved with the losse of those eies, which were commō to him vvith mice & flies & gnats, and not rather reioice in the fruitiō of those which were proper to Saints and Angels.

Cap. 31.

Containing a conclusiō of the whole discourse by way of private meditation or soliloquie.

THese and the like considerations may in some good measure, serue to qualifie the griefe conceiued for the losse of that sense, which by iust proofe we finde in vse to be more dangerous thē necessary; & withall rouse vp our thoughts to these or the like heavēly meditatiōs. I haue lost I confesse the fruitiō of the sight of the heavens; but by that losse I know the worth of that fruition the better; and now mine eie is ever fixed vpō the sun of righteousnes, the framer and governour of the heavens. Mine eies were the guides of my bodie, but now mine advantage is that whereas mine eies at their best could not prevent manie casuall mischiefes, now al the eies of my friends as a cōtinual sentinell watch more tenderlie over me, the angels pitch their tents about me, and

he

hee that neither ſlumbreth nor ſleepeth is my keeper. True it is that I cannot read good books as I was wont, but my children cā ſupplie that with leſſe paine to me and more profit to them; wel thē, I wil not be caſt down for the loſſe of my ſight which is ſubiect to ſo many diſeaſes from within, & caſualties from without, but I wil rather reioice for the vſe of my hearing the ſenſe of wiſdome & religiō, by which God ſpeakes to me out of his word, and of my tongue by which I ſpeak to him again in praier. Good God how many in the worlde are blinde in faith and religion? As *Atheiſts*, and *Pagans*, and *Turkes*, and *Iewes*, and *Hiretikes*, and *Idiots*; how many in iudgment & reaſon? As children and fooles & mad men and dotards & drunkards; what infinite numbers in

their affections, vvith anger, with feare, with loue, with malice, with envy, with pride, who like the Idols of the heathen haue eies & see not? All which kindes of blindnes, as they are in extent more vniuersall, so are they in their nature more dangerous then that of the bodie, vnto which also, al flesh in time must subiect it selfe, *when the keepers of the house shall tremble, and they waxe darke that looke out by the windowes.* Why shoulde I then lament as if I were alone or with a few only vnfortunate? Wee see when the great eies of the world, the sun & the moone are ecclipsed and darkned, they still shine notwithstanding vpward, and after a while recover againe their light downeward. Why should I then murmure if the eies of this little world bee ecclipsed, since I knowe that inwardly

wardly toward mine own soule & vpwardly toward God, the light of my minde is inlarged? And which is more, *am sure that my Redeemer liveth and hee shall stād the last on the earth, & though after my skinne wormes destroy this body, yet shall I see God in my flesh, which I my selfe shall see and mine eies shall beholde him & none other for me. Thou o Lord wilt lighten my candle the Lord my God wil lighten my darknes, thy word o Lord is a lāterne vnto my feet, and a light vnto my pathes, teach thy seruant the way o Lord, and lead me in a right path, for with thee is the well of life, and in thy light shall we see light, euē that light which shined in the darknesse, and the darknesse comprehended it not, is being the brightnesse of the everlasting light, the vndefiled mirrour of the maiestie of God, and the image of his goodnes, more beautifull then the sunne above the order*

of the ſtarrs and the light of the hea uen is not to be compared vnto it for ſor night commeth vpon it but wic. kedneſſe cannot overcome this. Thou which openedſt the eies of Ionathan after the eating of the honycombe, and of Agar that ſhee ſaw a well of water ſpringing vp for the re-freſhing of her ſelfe and her young babe; and of Eliſhaes ſervant that he ſaw in the mountaine horſes and charets and fire rounde about. Sweet Ieſu thou which openedſt the eies of thine Apoſtles whē after thy reſurrectiō they tooke thee for a ſpi-rit, of the two diſciples in the waie to Emmaus when they knewe thee not but in the breaking of bread, of Ma-rie Magdalen when in ſeeing thee her Lord & Saviour, ſhe ſuppoſed ſhe had ſeene the gardiner (which ſhewe ed in them all the dulneſſe of there carnall eies, in diſcerning ſpirituall thinges.) Open thou the eies of mine vnderſtanding that I may ſee

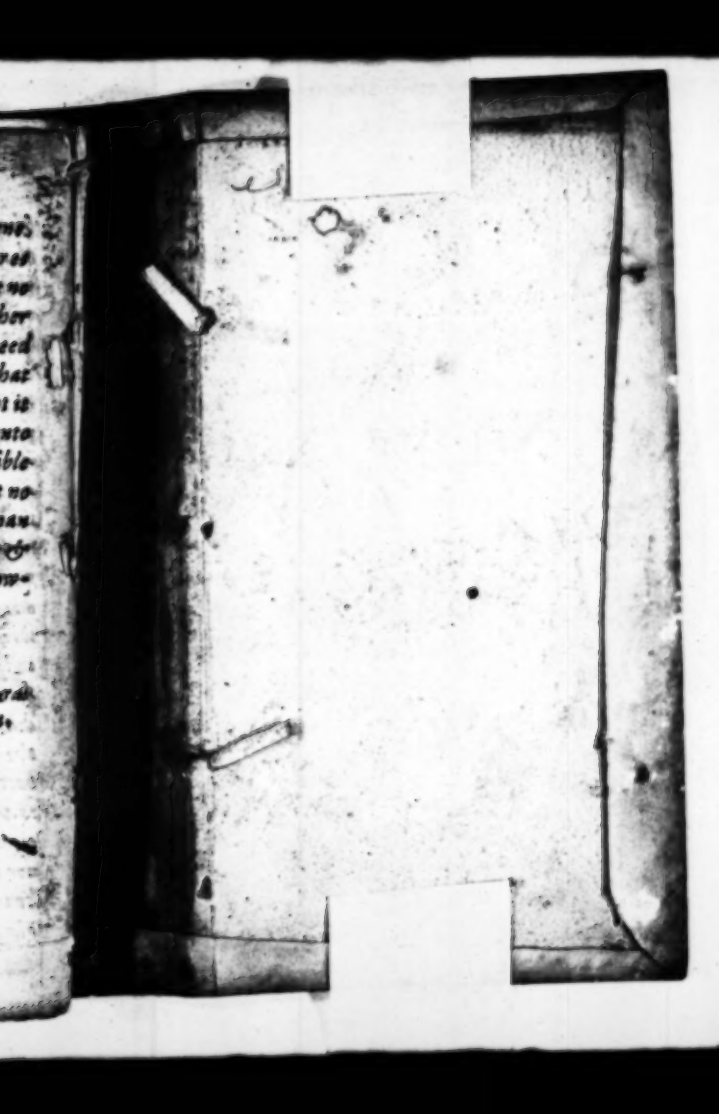
the

the wonders of thy law, which is my delight, the honie and honie combe are not so sweete. I will lift vp mine eies then vnto the mountaines from whence mine helpe shall come, the Lord shall preserue me from al euill he shall keepe my soule, hee shall preserue my going out and my comming in, he will guide me by his counsel, & after receaueme to glory to the mount Sion, the city of God, the celestial Ierusalem, to the company of innumerable Angels, and to the congregation of the first borne, whose names are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men, & to Iesus the mediator of the new testament, and to the bloud of sprinkling, that speaketh better things then that of Abel and to vnspeakable ioies, which neither eie hath seene, nor eare hath heard nor haue at any time entred into the heart of man: now we see through a glasse darkely, but then shall we see

face to face even as wee are seene. Then shall God wipe away all teares from our eies, and there shall bee no more death neither sorrow, neither crying, nether shal there be any need of the sun or moone to shine in that City, for the glory of God doth light it & the lãb is the light of it. Now vnto the Father of lights & yet invisible God who dwelleth in light, that nomã cã attaine vnto, whõ neuer man saw, nether can see one in essence & three in persons, be all honor & power for ever & ever. Amen.

Rede caper vitet, tamẽ hic cũ stabis ad aras
Fatua quod fundi Cornua, possit, erit.

FINIS.



THE VANITIE OF the eie.

First beganne for the Comfort of a Gentlewoman bereaved of her sight, and since vpon occasion inlarged & published for the Common good,

BY

GEORGE HAKEWILL *Master of Arts, and fellow of Exeter Coll. in Oxford.*

Eccles. 31. 15.

Neq; enim oculo quid creatum est?

AT OXFORD,
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BIBLIOTHECA · BODLEIANA

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30 Of the infinite diſeaſes & caſualties which the ey it ſelfe is ſubiect vnto.
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22 Con-

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24 That supposing the sight did not hinder, yet is it proued that it furthers little in the matter of religiō, together with the particular answers to sundrie obiections.

25 That the popish religion consistes more in eyseruice thē the reformed.

26 That the sight of the creature helpeth vs little in the true knowledge of God.

27 That the eie of the sence failinge that of the vnderstanding and spirit waxe more cleere.

28 Treating of the diuers priuiledges of blind men.

29 That blind mē need not complain of the want of pleasures, especiallie the sence of many greifes, being by blindnes much lessned, which is proued by the strong impressiō of those obiects which to the inner faculties are presented by the eie.

30 That blind men need not cōplaine of their disabilitie in seruing the cō-

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31 A conclusiō of the whole discourse by way of meditation or soliloquie.

Cap. 1.

That the eie is a speciall instrument of wantonesse, gluttony, and covetousnesse.

THough manie and singular be the commēdations of the nature and frame of the eie, & the vse of it in the ordinary course of life bee no lesse diverse then excellent aswel for profit as delight; yet the dangerous abuses which arise from it not rightly guided, are so generall, and almost inseperable, that it may iustly grow to a disputable question whither we should more regard the benefit of nature in the one, or the hazard of grace and vertue in the other. For if wee consider the testimony of

scripture, and current of times, we shal meet with more examples of running into mischiefe by the suggestion of this one sense, and more praiers, & precepts bent against the abuse of it, then any of the rest severally, or al of them jointly; the same beeing often taken (as well in scripture, as in commō speech) for al the other fowre, as S. *Augustine* hath wittily observed in his 112. epistle, for we say not only see how it shines, but see how it sounds, see how it tastes, see how it feels, see how it smels; and the same godly father hath written an entire chapter of this subiect in his booke of confessions, which he intitles the allurement of the eies. His words are so sweet, & so fit for the present purpose, that I cannot passe by them without setting downe a part of them, howbeit they

cann

cannot but loose much of their grace in rendring. *Mine eie longs to looke vpon beautifull, and various shapes, fresh, & pleasant colours, but let not these possesse my minde, let God possesse it, who indeede made these things very good, but be only is my good, not these; & whiles I speak thereof, I am miserably intangled, but thou (O Lorde) doest free me mercifully.* Hence *David* having praied God to turne his hart to the keeping of his testimonies, immediatly addeth, *turne awaie mine eies (O Lord) from regarding vanitie*, as supposing this latter the readiest meanes, and best way for the attraining the former. But *Iob* steppeth yet one degree farther, from a praier to a vow. *I have made a covenaunt with mine eie, why the should I looke on a maide?* And, which is more, from a vow to an imprecation. *If mine heart have vvalked after*

L.10.c.34.

Psal. 119. v.37.

Ca.31.v.1.

Ca.31.v.7.

mine eie, let me sow, and let another eate, yea let my plants be rooted out. After these holy men of God came *Salomon*, behinde them indeed in time, but before them in wisdom, who, being led partly by a special illumination frō heaven, and partly by his owne great experience, laieth downe this position, as a rule without exception, *Thine eies shall looke vpon strange women, and thine hart shall speake lewd things.* And in another place, *gaze not on a maid, least thou fall by that that is precious in her. Turne away thine eie frō a beautifull woman, and looke not thou vpon others beauty, for manie haue perished by the beauty of women, and through it loue is kindled as a fire.* Wherevpō S. *Peter* marking out vnto vs the badges & cognizanses of false teachers, forgets not this one among the rest most notorious, *Having eies*

Prove. 23. verl. 33.

Eccl. 9. 5. 8

full

full of adulterie, & that cãnot cease to sinne, where wee see the verie chaire, and throne of adulterie to be seated in the eie; howbeit it be in truth but the passage, & pipe to convaie it to the soule. The word in the originall is full of an adultereſſe (a phraſe of ſpeech vſual in holy writ for the full expreſſing of the ſuperlatiue degree) which ſome interpret to be meant of the pupill of the eie, and the rather for that the latin, and greeke giue it the name of a young maide, & the Hebrew, and ſpaniſh tearme it the daughter of the eie. To proceed, our ſauiour in the Goſpell affirmeth that *whoſoeuer looketh after a womã to luſt after her, hath committed adulterie with her already in his hart*, where I doubt not but luſting euen vpon heareſay without looking, is no leſſe iuſtifiable; yet it pleaſed our ſauior

Ca. 2, v. 2

Mat. 5. 28

to

to instance in looking, as well knowing himselfe, and withall intending to make vs knowe, that lusting for the most parte follows looking. Which the very heathens well vnderstãding in the dedication of the seuerall parts of mans bodie to their seuerall Gods, & Godesses, as the eares to *Minerua*, the tongue to *Mercury*, the armes to *Neptune*, they leaue the eie to *Cupid* their God of lust, as being the fittest for his vse, the proverb holding alike in inordinate lust, as in ordinarie loue, out of sight, out of minde. For as the finger euer waits on griefe; so doth the eie on loue. Whence in the greeke the sãe word only by the chãge of a vowell signifieth both to see, & to loue. & as they come nere in name, so (saith *Plutarch*) their cognation, and sympathy is in nature so marueilous, that

ὄσσε, ὀσσε

L. 5. symp.

they

they seeme not to vnderstande the strength, & force of it, who wounder at the propertie of a chaulky brimstone mentioned by *Plinie*, which snatcheth fire to it selfe, though remoued frō it by a competent distance, the eies drawinge it to the soule (which is not so much where it liueth, as where it loueth) in a far larger distance, & by a nimbler kinde of workinge: vppon which consideration, *Valerius Max.* fitly calls the eies *the spies, which lie in ambush for the vndermining of other mens marriages*, & *Alexander* vsing a differēt phrase shot at the same marke, whē he named the *Persian* maides, *the griefes of the eies*, & therupon in my iudgment he iustly refused, that *Darius* wife (whose beauty the *Macedonians* so much admired) should be once brought into his presence, as fearing least he

Lib. 2. cap. 105.

Lib. 2. c. 1.

Plut. in vita Alex.

he that had manfully ſubdued ſo many nations, ſhoulde in the end himſelfe be ſhamfully conquered at the ſight of a womā; which was alſo the reaſon, as I ſuppoſe, that *Procopius* the Emperor wēt alwaies with his eies fixed one the groūd. This ſenſe being therfore rightly tearmed by *Mercurius Treſmegiſtus* the tyrant, or butcher of reaſō, leading it captiue in triumph, & deliuering it ouer as a priſoner to the lower faculties, forcing it of a Queene, and miſtreſſe to become an homager, and baſe vaſſall, being then none otherwiſe harkened vnto, or obſerued, then a magiſtrate in a ſtate ſhakē, & torne with ciuil diſcords, to which purpoſe the fathers bring thoſe two paſſages of *Ieremy*, pertinēt enough in regard of the matter, but whether naturall from the text I doubt

Rodog. li. 3. cap. 38.

(Alme

(*Mine eie hath deuoured my hart*) and in an other place, *Death hath climed vp by the windowes, for by the eies* (saith *Clemens Alexandrinus*) *lust first entreth the lists to challenge combate with reason, that being it which is first tainted before any other part of the body be corrupted: And therfore the comedians* (saith he) *bring in on the stage the wanton Sardanapalus sitting in an ivory chaire, reaching out his hād for his purple, & casting his eis in every corner*, his conclusion is that it is a matter of lesse consequence to fall by the foote, then by the eie, since the one is only dangerous to the body, but the other to both body and soule. Let vs then for preuenting this mischeife, imbrace the graue advise of S. *Gregory*; *Bridle thy soule* (saith hee) *for feare that vnadvisedly running, it fall not vpō the sight of that which may stir it to lust*

Lam. 3. 51. Proph. 9. v 21. Lib. 5. ped. Cap. 11.

In cōmē. super. 31. lobi.

luſt, leaſt afterwardes being hood-winkt, it begin to couet that which it ſaw, & ſo in the perſuite of things viſible, it make ſhipwracke of inuiſible graces. How many haue wee ſeene, & heard of, who after the ſight of womē haue grown peeuiſh, and ſome ſtark mad, others haue raiſed armies, and razed whole Cities, and townes to make away their competitours, and at length haue laid violent hands on themſelues? Nay if we proceed yet one ſtep farther in ripping vp, and ſerching out the abuſe of the eie, wee ſhal eaſily diſcouer it to be an immediat inſtrumēt, not only of wantōnes, but of gluttony, couetouſnes, theft, idolatry, ielouſie, pride, cōtēpt, curioſity, [a] envy, witchcraft, & in a maner of the whole rebellion, & apoſtaſie, aſwell of the body, as the minde: Which aſſertion though it ſeeme large,

[a] Pſal. 72. v. 19. Mat. 26. v. 28. Eccleſ. 14. v. 8.

and

and by consequence bold; yet I finde the waie chalked out vnto it by *Gregory Nissene* in his exposition vpō the Lords praier, in the article of *lead vs not into temptation*. For the first then of these particulars, *Salomon* giues an excellent precept, *Looke not thou* (saith he) *vpon the wine when it is red, and when it shewes his colour in the cup, in the ende thereof it will bite like a serpent, and hurt like a cocatrice*, & in an other place, *stretch not out thyne hand whersoever thine eie looketh, & thrust it not with it into the dish*, as giuing thereby to vnderstand, that intemperat powring down strong drink and inordinate devouring delitious meats, ariseth oftner from the greedinesse and vncontent of the eie, then from any reall want, or desire of the appetite. For the second, the same *Salomō* in an other place maketh it as

Prouer. 23 v. 31.

Eccl. 31. v. 13

cleare

Eccles.4. v.8. cleare as the former *There is one alone* (saith he) *and there is not a second*, which hath nether sonne nor brother, yet is there no end of al his trauell, nor cā his eie be satisfied with riches, noting the cheife cause of the restlesse discontent of the mind, and need lesse spending of the body to arise from the insatiablenesse of the eie. *The eare being neuer filled with hearing, nor the eie satisfied with seeing.* For a couetous mans eie hath never enough of a portion, and his wicked mallice wi thereth his owne soule) which the deuill wel vnderstanding in his last, and hotteſt assault vpō our sauior, tempted him by the eie, in shewing him *all the kingdomes of the world, and the glory of them.* Which word no doubt is expressly added to signifie the cheife bayte, by which the tēpter had wel hoped to haue caught

Eccles.1.v.8.

Eccel. 13. v.9.

Mat.4.v.8.

caught our our sauiour.

Cap. 2i

How Idolatry hath a kinde of necessary dependance vpon the eie.

I had thought to haue passed ouer in silence the rest of those particular vices, which flow from the eie, without any farther opening of them, only contenting my selfe to haue pointed at thē, with some briefe references in the margin, but vpon farther search, I founde some of them, and those of the higher degree to depend vpon the sight in a more necessary, & immediate manner, then at the first I conceived: amonge the chiefest of which ranke is Idolatry, which as it had his original from the eie, so is it still nourished by the same, the very name

name giving vs to vnderstande that primarily, and properly in the nature of the word, it is nothing else but the representatiō of somwhat, in a material shape, apprehended by the eie, & adored by the minde, whence it is in my iudgement that amonge all these idolatrous nations, which worshipped false Gods, & went a whooring after their owne inventions, ascribing the honour due to the creatour, to some creature, the greatest part haue ever consented in worshipping the hoast of heaven, the sun, the moone, or the starrs, which among all creatures the eie most admireth, and delighteth in, as the *Egiptians*, the *Assyriās*, the *Phœnicians*, the *Medes*, the *Massagites*, the *Persians*, & in a worde, as *Macrobius* hath learnedly obserued, al the heathen; howbeit they differed much

Steph in Thes. Zan. de Red. lib. cap. 17.

Saturn. lib 10. cap. 11.

much about the names of their Gods, yet really, and indeede they consented in the worship of some of these, & me thinkes for this present purpose, tis worth the cõsidering that they which held the sunne for their God, adored him not at noone day, walking then as a gyant in his ful strength, not to be gazed on; but either at rising or falling because then he appeares most glorious to the eie; & the greatest part at rising; because his glory after the darknes is most acceptable to the sight, it being therefore cõpared by the Psalmist, in rising, to a bridegroome comming forth of his chamber, who in passing by draws everie mãs eies after him. For this cause doeth God by his Prophet call the Idols of Egypt *the abomination of the eies*, twice within the compasse of 2. verses, and in the Esa. 20. 7. 8

V.39. 15. of *Numbers*, *you shall not seeke after your owne hart, nor after your owne eies, after which you go a whoring*, but that of *Exodus* is in my
4.15. judgment yet much fitter for this present discourse. *Take therefore good heed vnto your selues, for you saw no image in the day that the Lord spake vnto you in Horeb, out of the middest of the fire, that ye corrupt not your selues and make a graven image, or representation of figure, and least thou lift vp thine eies to heaven, and when thou seest the sunne, and the moone, and the starres, with all the hoast of heauen, shouldest be driven to worship them.* VVhich wordes in the weakest apprehension, at first view, cannot but inforce a very powerfull, and actiue operation of the eie, in drawing the minde from the contemplation of the fayrest visible creatures, to the fowlest of all sins, if it finde not the grace

grace of God, and the ſenſe of true religion planted in it. I wil conclude this pointe with that notable ſpeech of *Iob*; where among the reſt of his imprecations vpon himſelfe, he inſerteth *if I did behold the ſunne when it ſhined, or the moone walking in her brightneſſe, this had beene iniquity to be condemned, for I had denied the God aboue*, which wordes the common ſtreame of interpreters vnderſtand to be meant of the danger of falling into this ſpiritual fornication, & ſinning againſt the Creator, by too much doting vpon, and admiring the beauty of thoſe glorious creatures. 31.26.

Cap. 3.

How pride is begotten, and nourriſhed by the eie.

The

THe next particular that offers it selfe worthy consideration is pride, which in nothing shewes it selfe more, then in the pompe, & magnificence of maskes, pageants, triumphes, monuments, theaters, amphitheaters: I speake not against their lawful vse, but of their abuse: when they tie the eie in such manner vnto them, as they withdrawe the minde from the contemplation of that glory, which neither *Prætor*, nor *Consull* can exhibite (as S. *Cyprian* speakes) but he only from whō, and by whom we liue, & moue; The like may as iustly be said of giving of almes to bee seene of men, of all manner of excesse in building, in houshold stuffe, in apparell, as wel for matter, as fashion. Of which the Prophet *Esay* hath named some, taken vp by the women of his time. As the

Tom. 3. cap. 1.

Cap. 3. 18.

the ornament of the slippers, the cals, the round tires, the bracelets, the bonnets, the tablets, the earings, the wimples, the crisping pinnes, the fine lawen, the lawnes, of all which surely the greatest part are deuised rather for pleasing the eie, then for vse either in couering nakednesse, or in garding the body, against scorching heate, or pinching colde. Some notwithstanding there are, who instead of purchasing the applause, and admiration, they persue, incurre the censure which the Anemolian Embassadors found among the Vtopians, whoe as S^r *Th. Moore* sets it downe thinking to dazel the eies of the poore Vtopians, with the luster, and glistering of their chaines, & precious stons, the children playing in the streets, tooke them for greate boyes, which had not yet layde

Ca. de cō-mer.

aside their brouches, & bables; the womē for the Ambassadors iesters, & the mē for their slaues or seruants; saluting those which were so indeed, instead of their masters, but misliking the chaines, & bracelets, as being to little, and to lose, which by that meanes might easily either bee broken, or cast of. But in this point, me thinks tis worthy speciall consideration, that nature hauing so framed the eie, as it can nether behold it selfe, nor the face, in which it is sett, yet haue men invented for the supplying of that vse looking-glasses, as the artificial eies of pride; the eie being as it were a liuing looking-glasse, & the looking-glas againe a dead eie. by means wherof many *Narcissus* like become enamored of themselues, by to to much admiring their own beauty, or Pigmalion-like

fall

fall in loue with their own images, or on the other side, with *Io*, and *Acteon* in the fable, stand amazed at the vglines of their own shapes; & sometimes with the Camel, and *Bucephalus* (in stories) grow inraged at the sight of their own shadows. In which kinde, I remeber I haue heard, of a young Gentleman of this Vniversity, who being newly recouered from the small pox, & by chance seeing the change of his face in a looking-glasse, for meere greife fell into a relapse, and within short time died. And sure I am perswaded, that the vse of it in the art of seeing, is not of such consequence as it can in any sort countervail the domage arising frō it, in the art of manners, nether are there by it so many staines and blemishes discouered in the face, as imprinted in the soule,

Cap. 4.

That often seeing is the meanes to draw both things, & persons into contempt.

The 5. considerable particular is contempt, whence it is that those thinges which wee most feare, and reverence, are most remoued from our sight as God, & the devill, heaven, & hel, amõg the Papists the relicks of their Saints, & in the *Ægyptian* tẽples the God which they worship. For which cause also, (as I suppose) God himselfe cõsidering the weakenesse of man in this behalfe, in the leviticall law cõmãded, that none should enter into the holiest of al, saue only the high Preists alone, and that once in the yeare only. & vpon the same groũd, no doubt

Heb. 9.7.

it

it is, that the great Turke, suffers not his subiects to looke him in the face, when they speake vnto him; and that those easterne princes the Duke of *Muscovia*, the great *Cham of Tartary*, and *Prester Iohn* (as *Boterus* & *Paulus venetus* report) present thēselues to be seene of their subiects but once, or twise in the yeare at most; as well remembring that presence much weaknesse reports; and that 4. good mothers bringe forth foure bad daughters: vertue, envie; peace, idlenesse; truth hatred; and familiaritie, contempt. To this effect also is that excellent discourse with *Comines* hath in his second booke, to proue that enterveues betweene great Princes for the most part proue more dangerous, thē profitable. The examples he brings, hapened al in his own time, & some Cap. 8.

of them himselfe had bin present at, as that betweene *Edward* the 4. King of *England*, & *Lewes* the 11. king of *France*, & of the rest, had he beene credibily informed. Among which, the first and cheifest for our purpose, is that which was held betweene the forenamed *Lewes*, and *Henry* king of *Castile*, in the conclusion of which those two confederate nations (saith he) began to scoffe, and iest, each at other the King of *Castile* was deformed, and weake of behaulour, & the french misliked his apparrel wherfore they derided him. Againe the french king wore his apparrell very short, and marveilous vncomly, and was somtimes clad in very course cloth, & besides wore an old hat, differing from the rest of his company, and an image of lead vpon it, wherat the *Castilians* iested

ieſted, as if this proceeded from baſenes; ſo that theſe two kings being ever before this enter-vew cofederats, & good frends, parted diſcontent on both ſids & never loued hartily after that meeting. Notwithſtanding I denie not, but that there maie be a *Salomon*, the very ſight of whom may add much to hear-ſay, and report, as the Queene of *Saba* who cãe to ſee him witneſſeth, in theſe wordes, *it was* (ſaith ſhee) *a true worde which I heard in myne owne country of thy wiſedome and of thy ſayings, howbeit I beleeued not their report vntill I came, and mine eies had ſeene it.* The like iſſue had that renowned entervew (if I may ſo terme it) at the King of *Denmarke* his comming over, to ſee his Maieſtie, the true *Salomõ* of this age of whõe I may as iuſtly ſay, that his preſence in this Vniverſity, Kings 11. 2. Ca. 10. v. 6.

bred a greater admiration, and reverence thē the report which was sēt before him, which howbeit it were almost beyond credit, yet his presence much outstreched it. But howsoever sōe on such *Phœnix* may arise in an age, yet for the most part (which arts, & precepts only consider) I durst confidently maintaine my first position, grounded aswel vpon reason, as commō experience, that presence much weakneth report, and diminisheth reverence, aswel towards persons as things.

Cap. 5.

How curiosity & prying into other mens businesse is bredd, and maintained by the eie.

The 6. particular is curiosity, for such is the condition of most

moſt mē, that although nature haue ſeated the eie in the inner chāber of the face, yet are they prying alwaies into other mens buſines, ſharp ſighted as Eagles in cenſuring other mēs actions, but batts, & moles in their own Inſomuch that the oracle of truth it ſelfe, hath pronounced it for truth, that *thoſe who can ſee a mote in their brothers eie, cannot yet diſcerne a beame in their owne*, and the ſecond wiſe man that ever liued, hath laid it down for a maxime, that *a wiſe mans eies are in his head, but a fooles are peeping in at every windowe*: which leſſon it ſeemes *Antoninus* the Emperor was to ſeeke of, when curiouſly caſting his eies about in an other mans houſe, twas freely told him, that it became agueſt (as he was) in that place to be deafe, and blind; to which purpoſe alſo we read in the acts Mat. 6. 4.

Cap.1.10. of the Apostles, that our sauior being taken vp in a cloud, out of their sight, they were checked by the Angels, for gazing curiously after him, and in a kinde of reproofe stiled with the nãe of *men of Gallee*. But for a pleasant exãple in this kind, I haue not met with any answerable, to that of *Rablais*, who reportes that Pope *Iohn* the 22, being in France & passing by the nũnery of *Fõtheurant*, the *Abbesse* with her nuns presentedv nto him a supplication, that it might be lawful and sufficient for thẽ, to cõfesse one to an other, since many secrets fel out among thẽ which they durst not ether for shame, or feare, trust the Preist withal; The Pope gaue thẽ the hearing, & told them he would consider of the matter; & at his departure deliuers to the Abbesse a little box (in which hee had

Lib.3. Cap.33.

had put a Linnot) to bee kept without opening (vnder paine of excommunication) til his returne; his holynes had no sooner turned his backe, but they with one consent, set al vpō the Abbesse, for the opening of it, to see what was in it (such was their curiosity of prying even into the Popes secrets) shee being easily perswaded, did so, by which means the Linnot escaped; the Pope prestly returning (vnder pretence of some other occasion) demaundes his box, but finding the bird gone, tells thē that if they could not keep his counsell, vpon so straight a charge', they woulde hardly keepe one anothers, and so inioines thē their wonted forme of confession.

CAP. 6.

Of

Of bewitching by the eie.

THe 7. and last particular in this kinde which I wil speake of, is bewitching by the eie, to which the *Apostle S. Paule* alludes in his Epistle to the Galathians, where hee demands [*who had bewitched them*] the word in the original is foūd but this once only in the newe Testement, & (as I thinke) in the Canonicall scripture & (as the learned *Beza* hath rightly obserued) properly signifieth a kinde of fascination, or bewitching by the eie, and therfore the Apostle in the same verse, continuing his metaphor, opposeth thervnto as an amulete, or preseruatiue, *the crucifying of Christ in their sight*, & *Tertullian* in his book of the vailing of virgins, brings this as a reaſō to perswad them to the vse of their vailes

Ga. 3. v. 1. ἐβάσκανεν

De velandis Virginibus.

vailes, least the heathen might therby take advantage to bewitch them, in finding their faces vncouered, and by that meanes subiect to maligne aspects; and the cheife secretary, or priuie counsailour of nature as also his followers in their problems, or questions, of the secrets of nature, haue inserted among the rest, one of this kinde of bewitchinge; not as doubting of the truth of the thinge, but as searching only, into the manner of it, & remedy against it; but the best that I haue mette with, for discouering this mistery, is *Plutarch* in the 5. booke of table-talk, where he witnesseth, that whole families, & nations haue been tainted with that disease and *Plinie* giues the reason of placing *Satyres*, and *Antikes* to be looked on, in the entries & por-

Arist. sect 20. prob. 34.

Alex. lib. 2 probl. 54.

Probl. 9.

Portalis, of great mens houſes, to haue been the poſſeſſing by that meanes, of the thoughts of that malitious kinde of people, by which their ſtrength in hurting might either bee diverted, or abated. Some write that women that haue a double pupil in their eie, doe moſt harme this way; but vpon what certaine grounds of experience, I cānot affirme, only in this, I find moſt of auncient heathen Philoſophers to concur, & ſome of the later chriſtian Phiſitions, that not only men and women, doe interchangeably hurt one an other in this kinde (as hath already been ſhewed,) but both of them, vnreaſonable creatures and they againe, both men, and women. For the firſt of which ſort, it is in my iudgment worth the obſerving, which many natural hiſtoriographers, (& theſe

Vlmus de occultis remedijs cap. 10.

Plin. li. 30. cap. 11.

of

of the chiefeſt ranke) report, & *Plutarch* addes, that himſelfe hath tried, that a man beeing ſicke of the yelow iandiſe, if he ſtedfaſtly looke vpon the eie of the bird *Ictterus*, or *Galgalus*, himſelfe may perhaps recover, but the bird dies inſtantly, without faile; And on the other ſide it is as cõmonly receaved not only among the vulgar, but the learned; that the Baſilike by his eie killeth a man, which the 2 greateſt naturaliſt of this age, take as granted, when as hauing ſett downe their ſtate, that the act of ſeeing ariſeth from ſomwhat receaued into the eie; they obiect this experience againſt it, and anſwere it, rather by waie of expoſition, then deniall; grãting indeed that he hurts a man by his eie, but rather by ſome peſtilẽt vapor, which proceeds frõ it, thẽ by any ray, or beame, which

Picolom. Zabarel. in lib. de viſu.

which helps it in seeing, which resolution of theirs, as it salueth their former assertion, so doth it plainly make for our presēt discourse, of poisoning by the eie. I here passe over the fresh bleeding of a dead corps, at the looking on of the murtherer, as also *Medusaes* turning men into stons, by her looks alone, which though it be indeed but a Poeticall fiction, yet their meaning doubtlesse, stretcheth farther then the ordinary reader at first blush cōceaueth; in shadowing vnder that fable, the suddaine astonishment of men, at the rayes of her rare beauty. But for the full clearing of this point, let vs but consider the commō experience of infecting one another, by bleare eies, and the spotting of a looking glasse, especially if it be new, & cleare by the looking on of a mēstruous

Arist. li. de insom. 2. c. 2.
Lemnius lib. 2. c. 13.

wo-

woman, & this case (as I think) in an indifferent iudgment, not possessed with preiudice (howbeit *Vairus* & *Vallesius* runne a contrary bias) will passe for currant.

Cap. 7.

How the general rebellion of the body is occasioned by the eie.

Now for the general rebellion of the body, the words of our Saviour are plaine, *if thine eie be evill, all the body is darke*; and in the chapter going before, he instanceth in the eie, and the hand, as the two most offensiue members of the body; the one as the counsailour to the heart, & the other as the executioner whence S. *Iohn* fitly comparing all worldly vanities to a three headed Cerberus, or 3. shapte Chi-

Mat. 6. v. 23

1. 2. 16.

Chimæra) placeth the lust of the eies, betweene the lust of the world, and the pride of life; to which middle heade (in my iudgmēt) may fitly be reduced, that exceſſiue delight, which we naturally take, in beholding one beaſt cruelly to worry, & devour another. And which is worſe, in ſeeing one man combating with an other; nay with wilde beaſts, & that even to the powring out of bloud, & ſometimes the life it ſelfe, which among the ancient Romans was vſuall, as may appeare by that complaint of *Lactantius* in his time, *They are angry* (ſaith he) *with the combaters, vnleſſe one of them be ſlaine, & as if they thirſted after humane bloud, they are impatient of all delay, they require freſhmen to enter the liſts, that they may inſtantly glut their eies with an other bloudy ſpectacle.* Tis an excel-

De vero cultu lib 6 Cap. 2.

cellent obſervation, that S. *Auguſtine* hath of *Alipius* his friend in frequenting theſe ſports, that being by his adviſe, once withdrawne from them, and by cõpany drawne thither againe; he told thẽ, that they might force his body thither, but his eies, they ſhould not, which proteſtation hee indeed made good; vntil at lenght, a grievous woũd being given, one of the Combaters, a great ſhout was ſuddenly raiſed, through the theater; at which *Alipius* not able any longer to forbeare) opened his eies, and ſeeing the bloud trickling downe, dranke in cruelty with the ſight, receauing a greater wound in his ſoule, then the cõbater did in his heade; neither was he now the man that came thither, but one of the manie, vnto whom he came; and a true companion, or rather Captaine, of Confeſſ li. 6. cap. 8.

of those who drew him thither by force. hither also may be referred, the lewd masking, which the Papists vse in there Carnivals, or rather Bacchanals, at Shroutide; the women marching through the open streetes, in mans apparrel, and the men in womens; as also the Iesuites exhibiting of heauen and hell, God & the deuill, the damned, & the elect, vpon their stages: to which may be added, the beholding of vaine & wantō pictures, such as *Aretius*, ordinarie among the Italians, & west Indians. But for their dangerous effect, I refer the reader to that example, which S *Augustine* alleadgeth in his book of the city of God; Of a certaine young man, who looking vpō a painted table, in which was described *Iupiters* descēding in a golden shower, into Danaes lappe,

Lib. 2. c. 17

takes

takes hold of the next opportunitie, of running into the same kinde of sensualitie, and defends his fact, by the Example of *Iupiter* the great Monarch and governour of the world. Lastly, here might challenge its due place, that lascivious grosse action, which is ever represented, in the French Comedies and daunces; and sometimes in our common Mercenarie interludes here at home, wherat the greatest part, would surely otherwise rather blush, then laugh; but that they holde that place in a manner privileged. against this abuse in plaies, and the christians frequenting of them, being acted by the heathen, composed of heathenish matters, and instituted in honour of there heathennish Gods; the fathers are eloquent, and copious; but especially the gol-

golden mouthed Doctor, *Art*
Hom. 3. de Dauid. & Saul sparsim. *thou not afraid?* (saith he) *dost thou not tremble, to behold with the same eies, with which thou lookedst on thy bed, where the foule adulterie was represented, the sacred table where the tremblable misteries of the sacramẽt are performed? whilest thou accustomest thy selfe to see such spectacles, insensibly, & by degrees, bidding adue to shame & modestie, thou beginnest to entertaine and practise the same. those verie women, whom their own lewdnes, & vnhappines, hath prostituted to the common vse, are notwithstanding covered with the darke, and secret retiring places; and even they who haue sold their blushing, yet in such actions blush to be seene: But this Monster enters the theater, dares mount the stage, and doth take a pride, to play his part, in the publicke view and face of the world; and not only to speake and do naught, but to gla-*

glorie and boast in it, and which is worse to professe himselfe a Master and teacher of the Art; so that in regarde of this boldnesse, the brasen forheade of the stewes, may iustlie challenge the title of Modestie.

Cap. 8.

How the eie was the chiefe occasion of originall sinne, & of examples in all those mischiefes which formerly are proned to arise from it.

NOw for original sin, which was the first personall in our first parents, and cleaues to all there posterity as natural, we finde the first outward occasion of it to haue been the faireneſſe of the apple apprehēded by the womens eie, & the punishment first inflicted on it to haue been the opening of the eies, whether of the minde or the body I dis- Gen. 3. v. 6. 7.

dispute nott whence it may be עין in the *Hebrew* the same worde signifieth aswell an eie as a foũtaine; to shew that from it as frõ a spring or fountaine did flowe both sinne it selfe, the cause of sin, and misery the punishment of both; and because by the eie came the greatest hurt, therefore God hath placed in it the greatest tokẽs of sorrow. For frõ it come teares, by which the expressing of sorrow is peculiar to man alone: in which regarde it were to bee wished that men would ofter pervse that excellent treatise of the goverment of the eies writtẽ by *Mr. Greinham*, a worke vndertaken vpon like reasõ no doubt, as was that practicall discourse of the goverment of the tongue, by the late reverend and ever renowned *Mr. Perkings*. The former of which we doubt not but is so much

much the more acceptable, and vsefull, as the subiect is more large and error dangerous; for the tongue discloseth what evill floweth vnto it, but the eie keepeth it close which is a thing more perilous. But to proceed from reasons & precepts to examples (the most popular arguments) there doth not want in holy write a cloud of witnesses to bring in evidence of the necessity & vse of the precepts before laid downe. Of couetеousnesse in *Achan*, of fornication in *Sichem* in *Dauid* & *Putiphars* wife of adulterie, of gluttony in our first parents, of anger, envie and revenge in *Saul* in each of which particulars it pleased the holy Ghost (no doubt that hee that readeth might consider) to set downe in expresse termes the sense of seeing, as the first motiue which drew them into

theſe particulars. 1. for *Achan* we haue it regiſtred vnder his own confeſſion. *I ſaw among the ſpoiles* (ſaith hee) *a goodly Babilonish* Ioſ.7.21. *garmẽt & 200. ſhicles of ſilver & a wedge of gold of 200 ſhicles weight, & I coueted thẽ & tooke them.* 2. for *Sichẽ* the text it ſelfe is clear. *Then Dinath the daughter of Lea, the which ſhee bare to Iacob, went* Gen.34.1. *out to ſee the daughters of the Country: whõ when Sichem the ſon of Hamor Lord of the Country ſaw, he took her & lay with her & defiled her.* 3. for *Dauid* we find it in the fore-
2.Sam.3.2 front of his tẽptatiõ, *& whẽ it was*
2.Sam.ca. *euening* ſaith the Text; *Dauid a-*
3.v.2. *roſe from his bedd, and walked vpon the roofe of the Kinges Pallace, and from the roofe he ſaw a woman waſhing her ſelfe, and the woman was very beautifull to looke vppon, then Dauid ſent meſſengers, & tooke her away and ſhee came to him, and hee lay with her.* And for *Putephars*

wife

wife the Text saith *that she cast her eie on Joseph, & said lye with me.* Gen.39.7.
Fourthly for *Saul*, the scripture is very remarkable, where its said that after the slaughter of the Philistines the women sang by course, *Saul hath slaun his thousand, and David his ten thousand; wherfore Saul had an eie on David from that day forward.* 1.Sam.18.9.
Lastly for our first parents *Moses*, the penman of God, or rather the spirit of God inditing to *Moses*, rather then that circumstance should be vnurged is content to thrust it into a parenthesis, *see the woman (saith the Text) seeing that the tree was good for meate, & that it was pleasant to the eie, and a tree to be desired to get knowledge, tooke of the fruit thereof, and did eate, and gaue it also to her husband, and he did eate.* Gen.3.6.
To these may bee added, as *Apocrypha* the example of the a Iudges in the story of

Ver. 8. *Susanna*, of whome it is saied That *they saw her walking daile in her husbands gardē, and frō thence there lust was first inflamed towards her*, and to conclude this point for making vp the musicke full to this vniversall diluge of sin, may bee added the cause that drew the general flowd of waters vpon the old world, which in the letter of the Text is expressed to be that *the sonnes of God saw the daughters of men that they were faire, and they toke them wives of all that they liked*. and sure it is to bee thought that frō the eie first sprange the sinne of the *Sodomits* conceived against the Angels which *Lot* receiued because from thence their punishment first began, according to that rule of the Civilians; who advise not so much the fact it selfe as the first originall cause from whence it springs to bee look-

Gen. 6. 2.

Gen. 9. 11.

L. si quis de seruitu. &c.

looked into. Vpō which grōūd was foūded that more wise thē ſtrict lawe of *Zaleucus* in commanding the eies of an adulterour to be put out as beeing either the chiefe guides or counſellours in that worke, and his owne ſon afterward offending in the ſame kinde rather then his law ſhould be broken, content he was good man to looſe one of his owne eies by that meanes to redeeme one to his ſonne. And vpon the ſame reaſon of Iuſtice did *Oedipus* in the Poet execute vpō himſelfe the ſame kinde of puniſhment and in the ſame member, though in the appearance of men for a different offence, was *Henrie* the 2. king of France ſtriken by the finger of God having that eie put out by the ſplinter of a ſtaffe broken in Tilting, with which not long before he had

Valerius

Sen. in œd dipo act. 5

vowed to see *Anne of Burge* one of the presidēts of the parlament of Paris, & some other of his associats of the reformed religiō to be burnt, (if they persisted in that opinion) as *Serres* and *Thuanus*, both French and excellent historiographers of this age haue left recorded. But to returne to the matter, once of this we are sure, that the pleasing of *Herods* eie by *Herodias* daughters dauncing was that which cost *Iohn Baptists* head, the minde of man ever conceiving great & little spots by the mediation of the eie, as *Labans* sheepe did there young at the sight of the pilled rods which *Iacob* laide in the watering trough:

Mat. 14. 6

Gen. 30. 37.

Cap. 9.

Of

Of the false report, which the eie makes to the inner faculties, in the apprehēsiō of natural things.

NEither doe our eies only serue as panders, and brokers, or rather traiterous porters, for the inletting of these enimies vpon the soule, but also as false reporters in naturall, & artificial things, and secret intelligencers in morall matters for discouering her weaknesse to the worlde: the former of which wee daily try in discerning magnitudes, distances, proportions, Colours, in which reason by conclusions drawne out of hir principles oftē checks & controules this sense for false reporting: for instāce we neede go no farther thē those colours which appeare in the rainbowe, or on a doues necke by the reflexion of the sunne beames,

those night-chasms & gapings in the firmament. The seeming of Comets to bee in the same distance from vs, that starrs and one starre from an other: the sparkling in the darke of precious stones, of the eies of certain beastes, of gloe-wormes, of rotten wood, of fishbones, and the like. S. *Basill* in his *hexameron* demaundes the question, who it is that in his own experiēce hath not often tried, that through the water a little peice of silver, seemes to be double in quātity? and straight things crooked? that from the topps of high mountaines, heardes of cattell seeme to be but ants, and from a watch tower a farre of, shipps vnder saile, but as flying doues; large square towers like little round pigeon houses, and the sea and heauens to embrace & kisse each other. These thinges

all

all men knowe, and the greatest part acknowledge, to be errors of the eie, Though the learned only, search into and finde out the causes of it. the discouerie of which because it falls not naturally within the compasse of this discourse, I wil not enter vpon the vnfolding of it; it beeing withall a theame (as I conceaue it) of difficulty, and tediousnesse alike: but wil only adde a conclusion most vndoubted out of the rules of art, though hardly beleeued of the vulgar; that the sunne (which the sharpest eie cannot possible iudge to be aboue 2. or 3. foote broad) is found by iust calculation, to exceed in bignesse the whole globe of the earth and water aboue 166. times. Hence is it that *Charron* in his treatise of wisdome (a book second to nõe in this age for moral discourse)

Vitellio in opticis Arist in lib. de sensu & sensibili & in meteoria.

Clauius.

and the *French Academy*, insisting herein in the stepps of the Stoicks and Academiks; holde this sense rather to hinder, then further true, and sound knowledge: though I confesse *Eusebius* in his preparatiõ to the gospel, and *Tertullian* in his booke
Lib. 4. c. 7. of the soule labour the contrary, but rather out of a zeale (as I conceaue it) of freeing the workes of God from imperfection then out of any deep philosophicall discussing of this point: nether (to speake a truth) doe I see how in graunting an imperfection in the worke, wee should or cã from thence draw an argument of want of goodnesse, or wisedome in the workman; especially if the worke be of such nature, as that it haue in it selfe free wil, to retaine, or deface that perfection, in which it was created.

Cap.

Cap. 10.

A generall discourse of the delusion of the eie by artificiall meanes as also by the passions of the minde.

I might here take occasion to enlarge of the delusion of the sight by the subtilty of the divel, by the charmes of sorcerers by the spels and exorcismes of coniurers, by the legerdemaine of iuglers, by the knavery of Priests and Friers, by the nimbleneſſe of tumblers, and rope-walkers, by the sleights of false and cunning marchants, by the smooth deportment and behaviour of Hypocrits, by the stratagemes of generals, by the giddineſſe of the braine, by the distemper of phrensies, and lastly by the violent passions of feare and melancholy, besids a thousand prety conclusions drawne

See Scot. lib. 13.

out of the bowels of naturall Philosophy, and the mathematicks; by the burning of certain mixt powders, oiles, & liquors. By the casting of false lights, by the reflexion of glasses, and the like; of which kinde I wil onlie set downe one cõclusiõ, which my selfe haue seene often practised, to the great astonishment of such, as beholding it, vnderstoode not the reason of it. The practise is thus: take a study, or closet, where (by closing the woodden leaues) you may shut out all the light; then bore an hole, through the midst of one of the leaues to the bignes of a pease, and cover it with a peece of spectacle glasse, and when the sunne shines on the ground before the window, hold on the inside right before the hole (to the distance of 2. foote or thereabout) a sheete of white

pa-

paper or a large peece of faine linnen; and you shall perfectlie discerne by the shaddowes, the shapes, and motions of men, & dogs, and horses, and birds, with the iust proportion of trees, and chimnies, and towers which fal within the compasse of the sun neere the window.

Cap. 11.

Of the delusion of the sight, by the immediate working of the divel.

NOw for the other particulars aboue named, I will not dwel vpō any of them, but wil only point at some choice examples in the chiefest. First then for the divels subtilty in deceaving the sight, tis a matter agreed on on al hands that hee hath the power, (*Vertumnus* or *Proteus* like) to turne himselfe in-

into any shape or (Chameleon like) into any colour: may which is more, whereas the Chameleō cannot chaunge himselfe into white; yet can the Divel transforme himselfe into an Angel of light: and not only himselfe, but other thinges in such sort, that sometimes he makes them seeme to be present when they are not, and sometimes not to seeme when they are, and at other times againe, to appeare in another shape and fashion then they are indeed, & in their own nature. In al which kinds I finde among the Dutch writers plētiful & rare examples, but chiefly in *Lavater* & *Whitikind*, who hath writtē the best in this kind of any I haue met with; but in Dutch and vnder the name of *Augustin Lercheimer*. For the practise then, of making things appeare to be present which indeede

de spectris Von Zauberey.

deede are not the former of the bringes this ſtory. *Henry* the ſecond Emperour of that name, vehemently ſuſpecting *Cunegund* his empreſſe, for vſing falſe play with a Courtier to familiar with her, his ielouſie was (as he thought) iuſtly increaſed, for that the Courtier was often ſeene to come forth of her chāber, early in the morning, and alone; but the good Empreſſe, beeing put to her purgation by the *Ordalia* law for the clearing of this vniuſt ſurmiſe, walked ouer fire hot culters, with naked feet, vnhurt; which diſcouered to the world, aſwel her innocēcy, as the divels policy, in counterfaiting ſucha ſhape & vſing it in ſuch ſort, as might moſt incenſe the Emperour, and drawe the Empreſſe, with others, into vndeſerued ſuſpitiō. The ſame authour, in the ſame booke, re-

Lau. part. 1. de de ſpectris ex Alb. Crantzio lib. 4. cap. 5.

lat-

lateth that himselfe had heard of a wise, and graue man, one of the chiefe gouernours of the *Tigurin Canton*, that himselfe, & his seruant, trauailing in a sommers morning, through the medows, he saw (as him seemd) one of his neighbours committing bestiality with a Mare, but knowing the good honest report of the man, and thereby misdoubting his owne eies, he gets him presently to his house, where he findes him good mā, in his bed, fast a sleepe. Wherein we may see, as in the one, the divels businesse, in abusing the weaknes of this sense, so in the other Gods providence in clearing the innocent. I vrge these examples, to this ende, that if these men had trusted there owne sight, and not made farther search they had surely incurred what the divel by those

sleights

fleights hunteth after, the offé-ding of God, and the endange-ring there own ſouls in the ſhed ding of innocent bloud. If I might without tediouſneſſe, I would adde one hiſtory more, of the divels cũning in making things appeare which indeede are not, which tooke effect ac-cording to his deſigne. (I con-feſſe I vrge it not ſo much for the fitneſſe, as the ſtrangenes of the ſtory.) It fel out in the yeat 1282. in a towne named *Ham-mel*, vnder the duke of *Brun-wikes* dominion, an od mate cõ-ming thither vnder the habit of a Rat-chatcher, & having done good ſervice to the towne, for which hee was but poorely re-warded; one day hee walkes through the ſtreete, playing on his tabour and pipe, by which meanes, a number of the chil-dren of the towne, flocking af-

ter

ter him, followed him so far, till at length cõming without the gates, he led them al into a little hillocke, where they al vanished togither, & were neuer seen after, to the nũber of 130. The relation I knowe cannot but seeme very strange, & therfore will hardly passe for credible, but *Wierus* a Germane borne & chiefe Physitió to the Duke of *Cleues* and (as his works shew) a professed enemy to monkish fables, constantly affirmes, out of his own experience, that the act is at this day to be seene registred in the recordes of the towne, and painted forth in the glasse window of the cathedrall church, and besides that the streete through which they passed, beares his name of the accident, and their ancient publike instruments of law, as bands, & leases beare date, as well frõ the yeare

Lib. 1. c 16 de præstig. dæmonum.

yeare of the departure of there children, as from the incarnation of *Christ*, which inducemēts mee thinkes, are able to make a man swallow a greater difficultie.

Nowe for the divels second practise, in deceiuing the sight, by making things not appeare which indeede are present, I finde a memorable example, which hapned not long since, at *Fransfort* vpon *Odera* an vniuersity belonging to the Marquesse of *Brandeburg*, where a certain maide possessed as they thought, woulde often thrust her empty hand into the open aire, and drawe it backe full of mony, which shee tooke to the standers by, who not withstanding saw nothing in the aire, before it came to her hand, but afterward handled it, weighed it, tried it at the touchstone, and found

Whitkindus, cap. 6.

founde it currant good coine, some part wherof as they write is yet at this day to be seene, in the common treasury of the towne, though I am not ignorant that the diuel hath giuē to some, good gold in shew, but in deed, as themselues haue afterward found it, leaues or shels or such like trifles. Here might iustly challenge its place the relation of Gyges his going inuisible, by the vertue of turning his ring, which if it were true, I certainely beleeue it to haue been, the working of the diuel, not of the ring, who notwithstanding at times failes his followers euen in this kinde as hee did that graceleſſe impe that in *Antwerpe* discharged his pistoll in the prince of *Orange* his face, with a full confidence of escaping, being assured byone *Peter Timmerman* a Iacobin Frier that

Io. Iaragmius. Iean petit lib 5 de l'histoire de pais bas.

that by vertue of certaine characters, and reliques, afterwarde found in his pocket, he should remain invisible; but the poore youth had never the power to stir out of the roome, being instantly thrust through, & stabbed to death by the Princes guarde.

Cap. 12.

Of the deluſion of the ſight, by the inchantments of ſorcerers.

FOr the inchantments of ſorcerers, and ſouthſayers that of *Pharaohs magitiãs* is notable, which good divines holde to haue beene a meere impoſture of the ſight, either by caſting ſome ſmooke, or miſt before the beholders eies, which might cauſe the rod to appeare like a Serpent, or by a nimble with- Gen. 7.

draw-

drawing of the rod & conueiance in of a serpent, as we read of the substituting of an hart, to bee sacrificed in *Iphigenias* roome; the deuil himselfe being no more able to produce a forme of a diuerse kinde out of a matter not disposed to receaue it, then to create of nothinge somewhat, or to turne that which hath some being, into nothinge; the truth of which
Mat. 4. 6. position appeares in our sauiors first temptation and the deuills owne confession if thou be the sonne of god (saith he) commād these stones to be made bread; as if in other tearmes, hee had said if thou canst make such a change, I will acknowledge thee to haue an vnlimited and al sufficient power equall to the creation or annihilation of the world. Wherfore it is not to be thought that any magitian or

enchantresse by ointments, or magike spels can really & truly transforme at their pleasure on shape into an other (as some haue fondly imagined) especially that of a man into a catt, or dogge, or woulfe, since God hath reserued it, as a special peculiar to himselfe alone, as both the councell of *Ancyra* vnder paine of excommunicatiõ, who soeuer shal affirme the cõtrary, And S^t. *Augustine* aswell in his bookes of the city of God, as of the spirit and soule, hath defined it (howsoeuer *Cardã* & [b] *Damasu* in his dialogue of witches cite him to the cõtrary) so that our conclusion must be that euen this is nothing else but a delusion of the sight either by fitting the skinns of such beasts to the bodies of men and women, who by a deepe strong eimagination, or natural disease, sup-

Lib. 18. Cap. 18.

[b] Lib. 15. Cap. 80. de variet. Cap. 1.

suppose themselues to bee such indeed, as they seeme to be; or by applying to them aiery bodies; which sometimes to be so is manifest in that being torne with the teeth of dogs, or strikē with staues, there former shape soone vanisheth, but the print of the blowe remaineth. To which purpose *Wbitikind* I remēber makes report of an old woman in the Dukes of *Meckelburges* country, who appearing in the shape of a great Mastiue dogge the hounds espying her, ran with ful mouth vpon her, & the coūtry hindes with prongs, and pike staues, fel about her, til at length shee being sore woūded, the shape of the mastiue vanished, and nothing was left to the stake, but a poore silly old woman, begging mercy & pardō: this news being brought to the Vniuersity of *Fraucford*, where

Cap. 12.

where our author then liued, *Iodocus Willichius* their professor of Physicke, frō thence took occasiō to discourse of this point now in hand and in the ende approved that cōclusion which we haue aboue proved. The patrones of the contrary opinion as *Bodin*, & *Sprenger* in his book of the hammer of witches. Vrge the real transfiguratiō of *Vlysses* followers into beasts, *Diomedes* souldiers into birds, and that vn sauory ridiculous tale, of an egg which a witch in the kingdome of *Cyprus*, neere the city *Salamin* sold to an Englishman, and by the same transformed him into an asse; and made him her market mule three yeeres, and that at last shee remetamorphizsed him into the shape of a man againe. Besides these they bringe the transformation of diuers passengers in Italy in the time

In dæmonologia.

of S. *Augustines* being there, into carriage horses, by certaine alewiues, but cheifly they stand vpon *Nabuchadnesars* change into a beast, and *Lots* wife into a pillar of salt: to which I answere that these changes are either to be vnderstood to haue happened rather in the affections of the minde, then in the figure of the body, or if so, rather by the immediate finger of God, thē by the working of the devil and for those reall true effects, which seeme to bee the inseperable companions of a reall change, as swift running, deuouring of children, vndergoing of greate burdens, and the like; I hold some of them, to haue bin performed by the deuil himselfe in a seeming phantastike body; others in the bodies of beastes, possessed by himselfe; & lastlie not a few, by beasts themselues sud-

suddenly conveied into the place of such, as witches suppose they haue transformed: al by the delusion of the eie, and none of them by any reall or true change: it being no more possible, for the reasonable soul of a man to dwell in the body of a beast, then for the vnreasonable soule of a beast to dwell in a mans body; which if wee should graunt, I see no reaſō but vpon the same ground, aswell a gap might be opened, and waie be giuen to *Pythagoras* dreame of the interchangable recourse of soules, from beasts to men, & from men to beasts againe.

Cap. 13.

Of the delusion of the eie, by the exercismes of Coniurers.

FOr the exorcismes of coniurers, and necromancers, in

rayſing the dead, that one ex-
1 Sam. 1, 28. ample of the witch of *Endor* is ſufficient, to proue them all, meere deluſions of the ſight, it being not to bee thought, (beſides that generall reaſon, that the ſoules of the righteous, are in the hands of God) that the true *Samuel*, would be drawne to anſwer him, whom God had denied to anſwere *by dreames, by Urim, or by Prophets*; or that *Samuell* woulde haue ſuffered *Saul*, to haue done him worſhip, by inclining his face to the ground, and bowing himſelfe; or laſtly vnderſtanding that *Saul* was reiected of god, would notwithſtanding haue aſſured him of being with him the next morrow, except we ſhoulde affirme, the good, & the bad, the caſtawaies, & the choſen to goe both to one place. Though the Papiſts indeed, to mainetaine

their

there *Limbus*, and there purgatory fire (which except, they ſtil keepe in, that of the Popes Kitchin wil ſone go out) would needs haue it to bee a true reall apparition, groũding thẽſelues vpon theſe words, *and Saul knew that it was Samuell*, which in my vnderſtanding, in force not ſo much a certaine knowledge, as a ful perſwaſion which grew no doubt, out of the cunning, & artificial counterfait, which hee ſaw repreſented, before his eies: the Divels art being ſtrange in that kinde, as may appeare by the apparition of *Mary*, Dutcheſſe of *Burgundy* to her huſband *Maximilian* afterwarde Emperour, raiſed by *Trithemius* Abbot of *Spanheim* at the Emperours owne requeſt out of a vaine curioſity of ſeeing her once againe. The Ghoſt (as the ſtory ſets it downe) did in all

V. 14.

White. 2.

partes so liuely represent the dead Empresse that not so much as a little blacke warte, which shee had in the hinder part of her necke, was wanting; as both the Emperour himselfe, & the standers by did wel obserue. *Cornelius Agrippa*, & *Iohn Faustus* were renowned in this kinde, for vnder this head may fitly be ranged the shewing of the visage of such in a looking glasse, as had stolne any thing, or committed any villany, and lay vnknowne; the presenting of Bankets only for shewe to please the eie, by deceiving it; nor for substance to delight the tast, or cōtent the stomach. But of all I haue heard, or read of of this nature, the rarest was that of *Albertus Magnus*, who liuing at *Colen*, and the Emperour *William* Earle of *Holland* passing that way, from his coronation at

at *Aix*, and hearing of this merry Monke, desirous to see some of his tricks, sent for him, and after kinde entertainement, acquainted him with his purposes the Monke, not scrupulous of shewing his art, thus drawne in, beganne to set the spirit of his wits, or rather the wit of his spirits a worke; and not long after caused the chamber, where was the Emperour, with his courtiers about him, suddenly to bee flored over with greene grasse, hearbs, plants, flowers, roots, & trees among: vpon which were delicate fruits, and birds; some singing, others chirping, to the great admiration, and astonishment of the beholders; It being in the dead of winter, a perfect representation of the spring. Whitikind cap. 8.

CAP. 14.

Of the Deluſion of the eie by the impoſture of Prieſts and Friers.

FOr the knavery of Prieſts, & *Friers* without doubt the greteſt parte of thoſe Ghoſts, faires, pixes, hobgoblins, that haue beene ſeene to walke in former ages haue bin ſet a foot by theſe people; partly to get mony to their coffers, in cauſing them ever to begge ſomewhat for the Church; and partly reputation to their order in ſhewing the vertue of their exorciſmes vpon them. The like may be ſaide of the ſweating, and weeping of there images, of the rowling of their eies, & nodding of the heads. It is worth the remembring which *Eraſmus* reconnts to this purpoſe, of a Preiſt; who a little before *Eaſter* in the night, conveied into his church yeard, liue crabbs, faſtning litle wax

Lib. 11. Epiſt. penult.

wax candles burning to their sides; they creeping in this sort about the graues, made a fearefull shew in the night, and none durst come neere to discouer it. The report being cast abroad, was intertained with a fearefull kinde of reuerence, of the most and the wisest were content to be hudwinckt for cõpany: The next sunday comes the Preist, to play his part, and out of the pulpit tells them very seriously, that these walking spirits were the soules of their dead freinds, who being sore tormented in purgatory begged to be loosed from those paines, by masses & almes; this perswasiõ went currant, vntil at lenght by the negligence, or forgetfulnesse of the Preist, 2. or 3. of the crabbs were found in the day time amonge the rubbish, with the candels sticking to their sides, by which

means the knauery was detected and the Preist punished. To these may bee added those comicall impostures for the casting out of deuils practised by Preists, and Iesuits, in which the principall part is proued to bee nothinge else but the delusion of the beholders sight; & *Geffry Chaucer*, who had his two eies, wit, and learning in his head, spying that all these brainlesse imaginatiõs were the forgeries, and legerdemaine, of crafty & lecherous friars either to maske their venery, or to inrich their treasures, plaies vpon them thus

For there as wont to walkē was an Elfe
There walketh now the limiter himself
In every bush & vnder every tree,
There is no other incubus but hee.

Of the deluſion of the ſight by the diſtemper of the braine.

FOr the diſtemper of the braine the caſe is cleare in *Aiax*, who ran vpon an heard of ſwine, with his drawen ſword in his hand, ſuppoſing it to haue bin the army of the *Grecians*, & hung vp the 2 greateſt hogs, taking them for *Agamemnon*, & *Vlyſſes*, the former as his competitour, and the latter as a partial Iudge; the like we read of *Penthem* who in his madde moode, thought he ſaw two ſunnes, & two cities of *Thebes*; of *Oreſtes*, who ſaw his mother in his ſiſter and *Agaue* wilde beaſts in her childrē. Theſe miſtakes were in raging perſons; but others there as much miſtakē, howbeit in a merrier vaine, as hee of whome *Ariſtotle* ſpeakes in his booke of *wonders*, who liuing in the City

of

of *Abydos* in *Asia*, would spend whole daies by himselfe alone in the empty theater; commending the Actors, and clappinge his hands as if he had seen some stately tragedy.

Cap. 16.

Of the delusion of the eie by the smooth carriage of Hyppocrites.

For the smooth and cunning deportment of hypocrits, & dissemblers, I need not goe farther then common experience, to shewe that there speciall skill consists in casting a mist before the eie of the world: which the *Cynike*, no doubt, well vnderstoode when hee cried out that the graue beard, and the long cloake he saw, but the philosopher he saw not. Whence it is that these kind of men, are ever pain-

painted forth vnto vs; by the reſemblance of things, which moſt deceiue our ſight; as of wolues maſked vnder ſheepe ſkinnes, of tombes, or monumẽts, which on the out ſide are whited over, and ſomtimes ſet out with curious works, in mettals and carved ſtones, of diuerſe colours, but within are ful of rottennesſe, and dead mens bones: of Apothecaries boxes which without are fairely painted, but within are ful of poiſõs: of tragedy bookes which without haue covers of veluet, with ſtringes of ſilke, and claſpes of ſilver, but within are full of periuries, and murders, and inceſts: of thoſe apples, which are reported to growe in the land, where *Sodome* ſtood, which appeare exceeding faire, & beautifull to the eie, but being once touched with the finger they moul- *Solinus.*